PAKISTAN PANORAMA



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PAKISTAN
PANORAMA



Elaborately decorated octagonal minaret of the Wazir Khan's Mosque, Lahore. Named after its builder, Nawab Wazir Khan, a Viceroy of the Punjab under Moghul Emperor Shah Jehan, it is a fine example of variegated glazed tile and enamelled mosaic work of Persian style (1634 *A.D.*).

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The famous Badshahi Masjid (Imperial Mosque), Lahore, a monument of the time of Mughal Emperor Aurangzeb. Square in plan, the Mosque has been built with red sandstone while the three domes are in marble (1673-74 *A. D.*).

INTRODUCTION

Pakistan—A land of many splendours

In 1947, Pakistan made its first appearance, one of Asia's biggest independent, sovereign states. Youthful as this must seem, territories which this Muslim republic encompasses have witnessed, nevertheless, the rise and fall of many civilizations, of many empires and many cultures and the evidence for this remarkable antiquity goes back to 3000 B.C. There then flourished the Indus Valley civilization whose remains have been excavated by archaeologists along the banks of the Indus and its tributaries, extending from the present border of Iran in the north-west, down to the Indian State of Gujerat. Among the earliest of the great world-civilizations, this ranks third after those of Egypt and Sumeria, but in geographical extent it far exceeds both of them, covering an area at least twice that of the Egyptian and four times that of the Sumerian. It differed, too, in many important details, although there seems to have been sharing of general concepts.

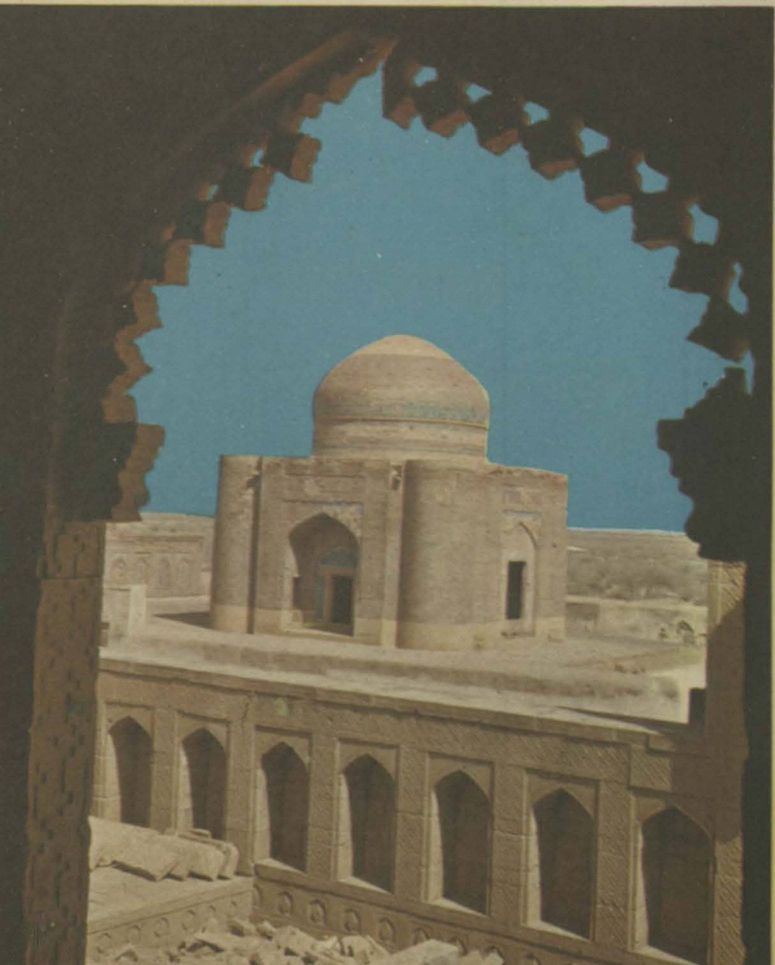
How highly developed and sophisticated a civilization this was, was proved by such cities as Harappa and Moenjo Daro, discovered in the present century. They show that the Indus Valley people not only built well-planned towns, with an administration based on an agrarian economy but had also established maritime contacts with Mesopotamia and Sumeria with which trade appears to have flourished for well over a thousand years until, in about 1200 B.C., Aryan invaders overwhelmed them. Writing on this subject, the celebrated archaeologist, Sir Mortimer Wheeler, asks the question: "Who were the attackers who sacked declining Moenjo Daro about 1500 B.C. and scattered the civilization centred on the two cities?" We shall not know. But it was roughly at that time that there appeared in northern India the Indo-Europeans. The Aryans supplemented their rule with their religion so that both spread together. In its more developed form, thus, their religion came to be known as Brahmanism.

During the centuries that passed, this land witnessed a succession of invaders--the Persians under their kings, Cyrus, Darius and Xerxes; the Greeks under Alexander, the great Macedonian and, later still, from Central Asia.

At the beginning of the 8th century A.D., the Muslims appeared for the first time in the Indo-Pakistan subcontinent, visiting the lower Indus region as traders but afterwards, under the young Muslim general, Mohammed bin Qasim, they came with the purpose of suppressing piracy in the Arabian Sea. Mohammed bin Qasim and his followers settled at a small fishing village near the Indus



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1 *Excavated remains of Moenjo Daro, one of the two capitals of the world famous Indus Valley Civilization* (2500-1500 B.C.).

2 *Tomb of Diwan Shurfa Khan, Governor of Sind under Mughal Emperor Shah Jehan at Thatta. It is a massive building with fortress like towers at the corners and a Persian style dome whose drum still retains some of its light blue tiles* (1638 *A.D.*).

3 *Gold ear pendant* (*an earring*) *Taxila, National Museum, Karachi.*

4 *Yadgar-e-Pakistan, a stately tower built in Iqbal Park, Lahore, where the historic Pakistan Resolution was passed by the Muslims of the Indo-Pakistan subcontinent on March* 23, 1940 *for a separate homeland.*



1 *Interior of the Mausoleum of Quaid-i-Azam Mohammad Ali Jinnah*

2 *Curvilinear-roofed Naulakha, a pavilion in the old Fort, Lahore. Built in 1633 A.D. it is a marble summer-house. known for its highly delicate 'pietra dura' work wrought in precious stones.*

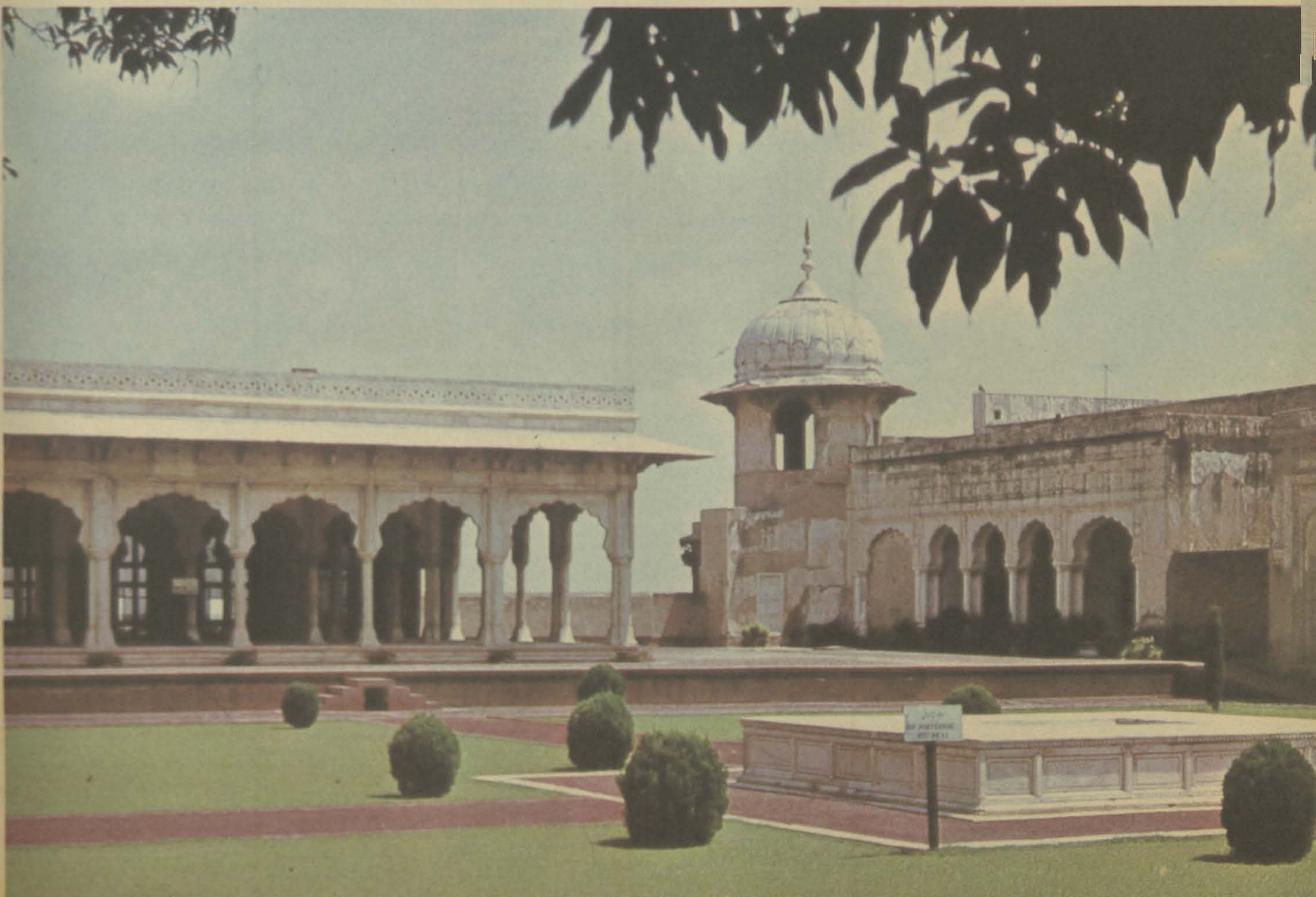
3 *Inside view of Lahore Fort.*



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Bandsmen with their wind and percussion instruments enthral the spectators at the National Horse and Cattle Show held annually at Lahore, a rare occasion for traditional sports and pageantry.

delta, not far from the present city of Karachi, and Muslim influence began to spread, an influence that grew wider and stronger with the coming of other Muslim rulers from the north-west, mostly through the historic Khyber Pass.

By the beginning of the 16th century, Babur had laid the foundations of the great Mughal empire and there thus began one of the most brilliant eras ever to be witnessed in the subcontinent. He, Babur, was followed by a succession of remarkable emperors under whose administration, the cultural and intellectual traditions of the people were fostered and, at the same time, leavened by the introduction of new values and fresh ideas, in almost every department of life and activity. Babur, himself, imported from Central Asia the monumental dome and ornamental tiles. It was he, also, who introduced terraced water-gardens and the art of biographical and autobiographical writing. He was also a remarkable military genius. Notwithstanding the ebb and flow of fortune, Babur's son and sucessor, Humayun, encouraged a host of valuable Persian influences, particularly in architecture, in poetry and the painting of miniatures.

The power and glamour associated with the Mughal name reached its zenith under Akbar the Great, a man of versatile genius notwithstanding his want of formal education for he could neither read nor write. He gathered round him a galaxy of talent, drawn from every field, such as history has seldom witnessed. His son, Jehangir, with whom must be associated his famous consort, Nur Jehan, gave to the Mughal era an urbanity and refinement which invites comparison with Egypt of the Pharaohs or eighteenth century France. Jehangir's son, the Architect-Emperor Shah Jehan, built the Taj Mahal—"dream-in-marble"—as well as other masterpieces in stone. He was followed by the last of the most powerful Mughal Emperors, Aurangzeb, under whom practically the whole of the subcontinent acknowledged Mughal suzerainty.

The decline of the Mughal Empire coincided with the arrival of the British on the South Asian scene. By 1857, the Empire had been split into principalities of varying sizes. Although there was still a Mughal emperor in name in Delhi, most of the principalities were, in fact, under tight British control. An attempt that year to rid the sub-continent of the British by force proved abortive and the last vestige of Muslim rule in India disappeared. For nearly a century, Muslims as a community retired into their shell.

The early years of the twentieth century saw the launching of an organised and determined struggle for freedom—political and cultural—from foreign rule. It was this same urge for spiritual, cultural and political freedom which



inspired the Pakistan Movement and achieved the goal of an independent, Muslim homeland. In 1947, the dream of the poet-philosopher, Iqbal, became a reality under the dynamic leadership of Quaid-i-Azam Mahomed Ali Jinnah.

Thus it is that, in the course of 5,000 years, there has evolved, slowly but clearly, a distinct culture, drawn from an amazingly rich heritage which is specifically that of Pakistan. It is from this heritage that Pakistan has drawn its great traditions in art, in architecture, in sculpture, in painting, music, literature, ornament and even dress. In the pages which follow, the life and culture of modern Pakistan are illustrated and these pictures make apparent the synthesis of 5,000 years of ideas, of thought and of action. This synthesis has been the direct product of a receptive tolerance, of a readiness to learn, to adapt, to master and to recreate. It is a synthesis well-rooted in the soil with its own characteristic depth and beauty. Above all, it is imbued with a spirit that is tolerant, forward-looking and progressive.

Once rendezvous of marching armies and caravans, the legendary Khyber Pass, 18 miles west of Peshawar, now provides a vital link between Pakistan and Afghanistan and Central Asian countries.

KHYBER
the pass of destiny

Few places in the world can claim to have shaped the destinies of nations and changed the course of history as can the celebrated Khyber Pass. For writers, scholars and travellers, the Khyber exercises an inexhaustible fascination in which history and legend are closely interwoven. For 5,000 years, the Khyber has rung to the tramp of marching armies whose fortunes are writ large in the history of the subcontinent. Even today, watchtowers and sentry-posts stand at every vantage point on the hill-side and, even today, the hardy men of the Khyber go about their daily tasks, armed as ever before.

Situated on the border of Pakistan in the Safed Koh range of the towering Hindu Kush, this defile, thirtythree miles long, provides the vital link between Peshawar and Kabul and Central Asia beyond. Opening about eighteen miles west of the city of Peshawar the pass is guarded by Jamrud Fort which also serves as the tollgate for caravans and convoys. The pass is not simply a valley through the mountains, but is a narrow defile rising to more than 3,500 feet, and falling steeply thereafter. Two metalled roads have been built, the lower for vehicular traffic and the upper for camel-caravans and shepherds. There is a railway constructed up to the Afghan frontier which has been in operation since 1925.

The place is redolent with martial history. Studying the great peaks that encompass it, the imagination goes back to the twilight of history, to the days when Cyrus the Great was "subjugating tribes of the Hindu Kush and, in the Kabul valley, especially the Ghandarians". And, about the fifth century B.C. nearly two hundred years before Alexander, we see Darius skirting the foot of these same mountains.

There is substantial evidence that, in 326, B.C. Alexander, having swept through half of Asia, led part of his army down the Khyber, along the Kabul river. After him, the Scythians made incursions through the Pass into Pakistan, only to be thrown out, in turn by the Yuichi tribe of Central Asian nomads, the Bactrians, the Parthians and the Sakas.

Centuries passed until, in 1625 A.D., the Pass witnessed the march of Babur, leading a small but redoubtable band. Fifth in descent from Taimur, born and bred in the steppes of Central Asia, the blood of Genghis Khan flowed in the veins of the man who had to lay the foundations of the mighty Mughal empire.

Towards the end of the eighteenth century, Nadir Shah of Persia, marched



2 Bab-e-Khyber (Gateway of Khyber), a monument recently built near Peshawar the capital of North-West Frontier Province.

1 Sturdy Pathans known for their chivalry and traditional hospitality enjoying a moment of relaxation on a rock near the historic Khyber Pass.





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through the Khyber, occupied Peshawar and, crossing the Indus swept all opposition before him. After him, such Afghan rulers as Ahmad Shah Durrani and his grandson, Shah Zaman, followed the Khyber route and then came the British—of course from the opposite direction who fought so many battles against the fierce and freedom-loving tribes of the Khyber Pass. Today, the granite cliffs are marked with the insignia and crests of the famous British and British-Indian regiments which fought in the Khyber.

About nine miles west of Peshawar lies Jamrud, the gateway to the historical Khyber Pass. From here onward, one travels over winding road through gradually narrowing Pass for about 24 miles, whereafter, (a couple of miles east of Landi Kotal is the headquarters of Khyber Agency) the pass opens at a small village called Landi Kotal which provides a market place for the tribesmen of the Khyber hills. They come down to sell their produce and, in exchange, buy cloth, tea, tobacco, gur (unrefined sugar) as well as arms and ammunition. The military aspect of the place is inescapable. Every man carries a rifle and cross-bandolier, moving confidently about, haggling with money-changers, pedlars and food-sellers. There is an appetising aroma of roasted mutton, spicy *chapli kabab*—a typical tribal preparation of minced meat, and barbecued fowl. After the repast, little bowls of milkless, green tea are sipped and the *chilam* (long stemmed smoking pipe) is passed round.

At the Pakistan frontier, there is a pleasant patch of greensward, a neat Rest House and the guardroom manned by a detachment of the Khyber Rifles. Here, too, flutters the green and white flag of Pakistan, symbol of a new nation's precious sovereignty.

Rifles manufactured in one of the gun factories in the rugged tribal belt are hot favourites with the tribesmen of North-West Frontier areas of West Pakistan.

THE TRIBAL BELT

sentinels of the frontier

The visitor to the north-west frontier of Pakistan will at once be impressed by two dominating features of the landscape and the atmosphere. One is the majestic grandeur of the grey, barren mountains; the other is the chivalrous temperament of the armed tribesmen. The city of Peshawar is a good vantage point from which to survey the unusual but interesting life of these frontiersmen for, within easy reach, are the passes of the Khyber, Malakand, Kohat, Kurram, Tochi and Gomal, all of them strongholds for these warlike people. In this area, there are nearly three million of them, divided into clans of which the most prominent are the Afridis, the Shinwaris, the Mahsoods, Waziris, Mohamands, Shalmanis, Mullagoris, Khattak, Bangash, Utmankhel, Tusi and the Bhitani.

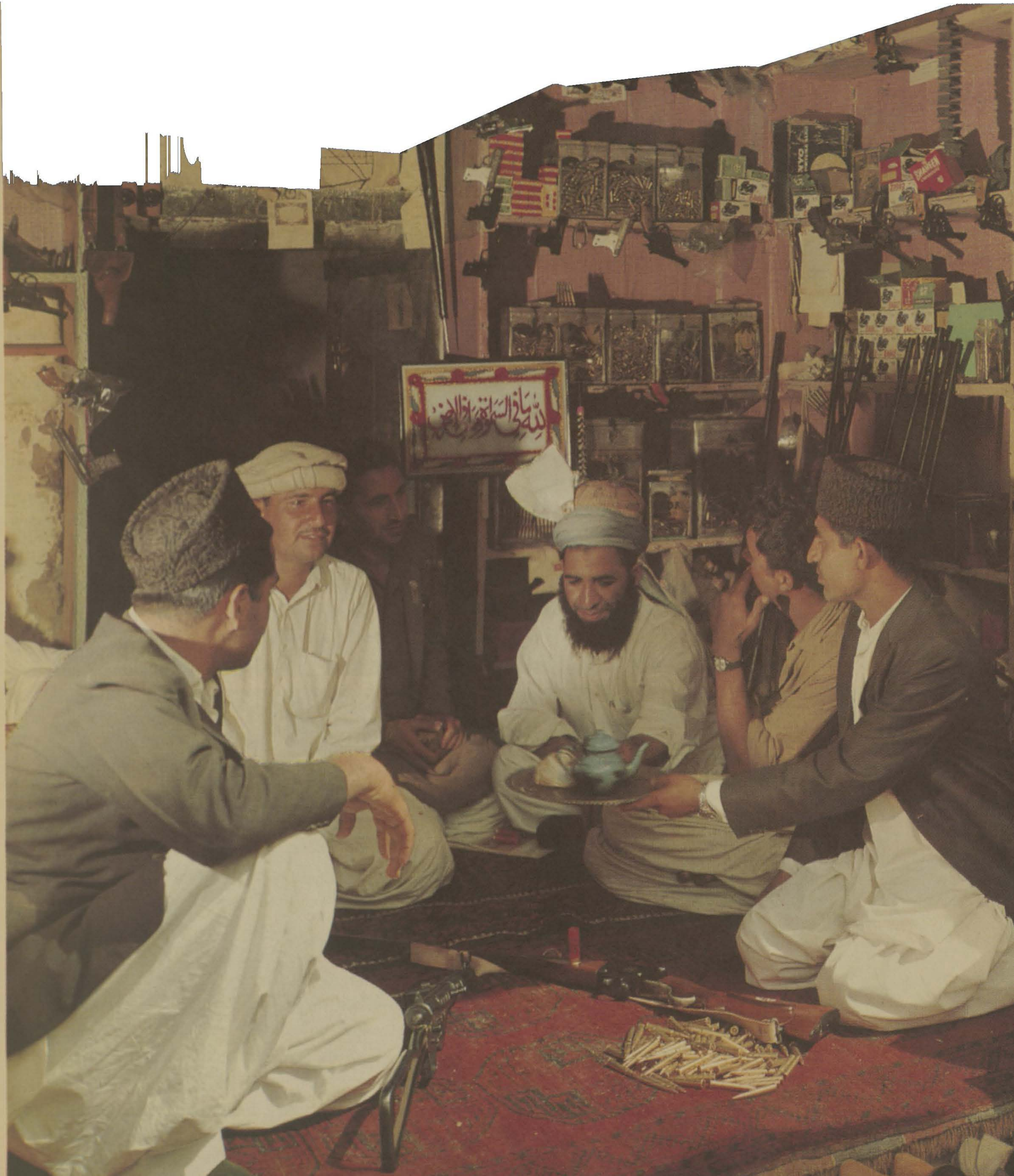
The history of this unique land is replete with astonishing feats of courage and the memorable clash of arms. It was here that the great Alexander was held at bay by Porus for one whole month. The fort on the site of that historic battle-ground has recently been excavated at Charsadda. Here, too, in modern times, the all-conquering British met an indomitable foe who, at whatsoever disadvantage as to arms and equipment, never submitted for a hundred years.

Nineteen miles south-west of Peshawar is the Kohat Pass which provides an excellent glimpse of the life of these remarkable people. Nestling in the narrow valley, the villages consist of mud-plastered houses, where life is hard and the struggle for survival is unrelenting.

In the Kohat Pass, is the Adamkhel area, famous for the manufacture of guns and pistols. In the little bazar, rifles, pistols and ammunition are sold, along with all other articles of daily use such as tea, tobacco, sugar, dried mulberry, mutton, beef, cloth and domestic utensils. In the back of the shops, old men and young are busily forging hot steel into rifles and pistols, weapons which possess a remarkable precision and a durability that compare favourably with foreign, factory-made arms.

Life in these rugged hills is not only hard, it requires eternal vigilance in order to survive and for every tribesman, his weapon is his most prized possession. Whether working at the plough, or on his way to market, the tribesman inevitably carries his rifle. Every house is built like a fortress with a watchtower atop and every village is protected by a mud wall.

Yet all this notwithstanding, the tribal folk are slowly taking to modern ways. Some may, perhaps, lament the steady break with the past, but the spirit of



progress is irresistible here, as elsewhere in Pakistan, and many changes have already come to the tribal belt, to the advantage and betterment of the people of the tribes.

1 *Qissa Khawani Bazaar, or the Street of Story-tellers in the old town of Peshawar. Once a meeting place for caravans and local tribesmen for exchange of news and views, it still retains that tradition through small tea-shops and restaurants which serve roasted lamb and Chapli Kabab to the lovers of delicious food and appetising snacks.*

2 *Mahabat Khan's Mosque, Peshawar. A fine massive structure with lofty minarets, it was built in* 1630 *A.D. by Mahabat Khan the Governor of Peshawar during the reign of Emperor Shah Jehan.*

PESHAWAR
city of stories

Among all the ancient cities of the East, none possesses a more intense atmosphere of romance than does Peshawar. Its labyrinthine streets and lanes, where tall tribesmen pass and re-pass, gazing at the well-stocked shops, recall to mind the colourful scenes described in the Arabian Nights or in the romance of which Rudyard Kipling was so skilled a master.

Situated on the highway to Afghanistan, at the mouth of the Khyber Pass, Peshawar has, for centuries, been the north-western outpost of the Indo-Pakistan subcontinent through which countless streams of humanity have made their way. One of Asia's most important cross-roads, Peshawar has long been a crucible in which many cultures have made their own unique addition, evolving something as powerful as it is charming in effect.

Called *Po-lu-sha* by the famous Chinese traveller, Fa Hien, and *Parshawur* by Alberuni and other Arab writers, Peshawar once formed an important city in the country called Gandhara which, roughly speaking, embraced the territory from Attock on the east, to the Kabul river on the west. It was a capital city in the days of Asoka and Kanishka, two great rulers of the Buddhist era, and was made by them into a massive stronghold. When the Mahayana form of Buddhism was the state religion, Peshawar became famous as a centre of Buddhist worship and instruction.

A flourishing civilization developed there as is clear from the wealth of sculpture, stone carving, stucco, bass-reliefs and coins recovered from excavations in and around Peshawar. They tell much of the history of that time and in the Museums of Pakistan there are, today, wonderful collections of these splendid antiquities including the world-famous statue of the *Starving Buddha* at Lahore.

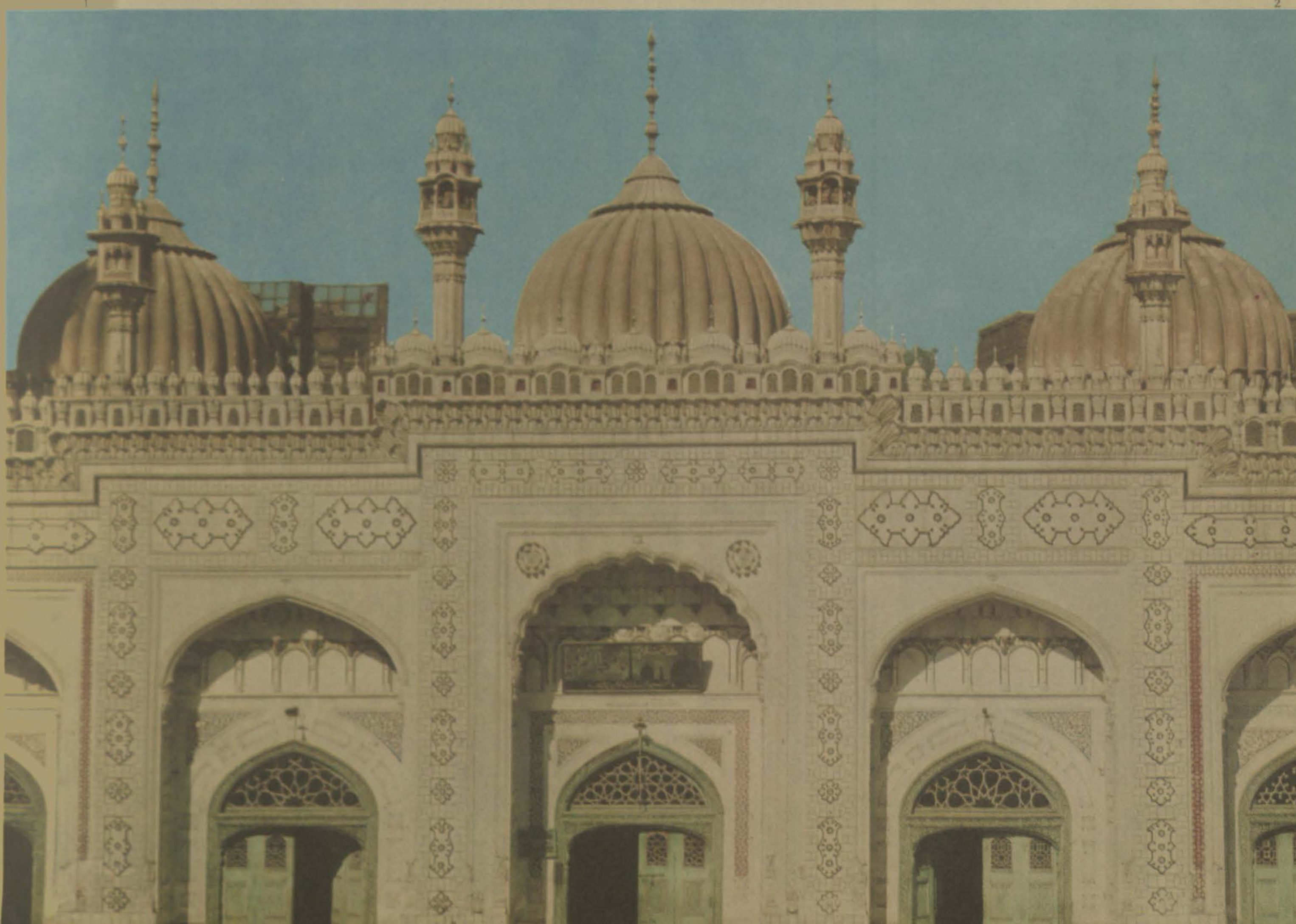
Peace, tranquillity and much progress in recent years, have made their mark, yet Peshawar retains much of its old oriental aspect. Merchants from Afghanistan, Central Asia, Dir, Swat and the Tribal territories, still bring their goods to the city, often by camel caravan as did their forefathers for centuries. In Peshawar, rugs, sheepskins, gold-embroidered dresses, silks and other produce form the traditional merchandise brought by these merchants who then seek other goods in exchange.

The biggest and most famous of Peshawar's many bazaars was immortalized by Kipling. It is called the *Qissa Khani Bazaar* or the Street of Storytellers. In



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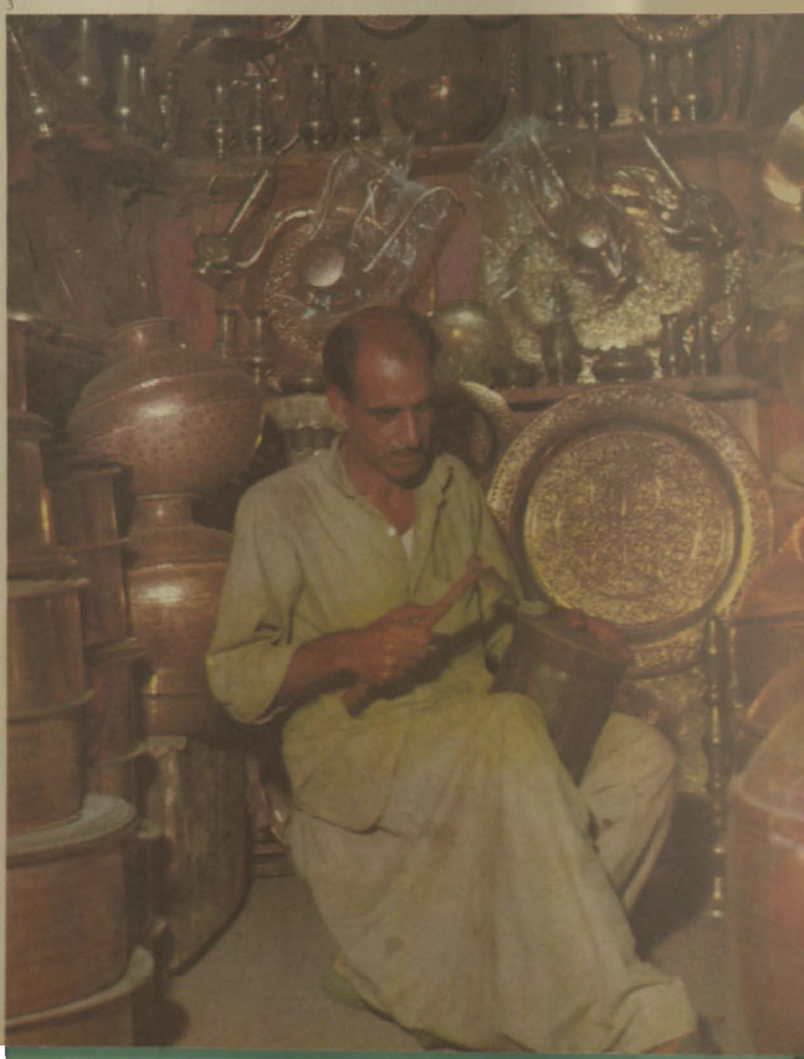


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1 *Students of Agricultural College, Peshawar busy with their study of plants as part of their curricular activities.*
2 *Arranged like small pyramids the fresh and dried fruits can be had in abundance from any of such stalls in Peshawar.*
3 *The city of Peshawar is not only known for its historic association as an entrepot to the subcontinent but also for its highly skilled artisans and craftsmen. In tiny little shops brass and copper wares are sold to the connoisseurs and interested buyers alike.*

4 *Khattak Dance, one of the folk dances of the valient tribesmen of North-West frontier regions of West Pakistan. Traditionally danced before the commencement of a battle, it is now performed with great fanfare during tribal festivities.*



the old days, when the bazaars of the Orient formed whispering galleries for news and information about trade, the Storytellers gathered here. Seated around the *hookah,* they drank tea and ate roast lamb while retailing news as well as gossip, and stories about what they knew, had heard and, we may be sure, often guessed.

Today, in the Qissa Khani Bazaar, people still meet in the *Qehwakhanas* (tea-shops) and still exchange gossip or titbits of scandal. It is something which lingers from the past and exists still to interest the traveller who, even if he cannot understand the talk, will nevertheless find much to fascinate him in the Storytellers and the brave frontiersmen who listen avidly to their tales.

Ideally situated, the Palace of the Mir of Hunza at Karimabad, Hunza.

HUNZA AND GILGIT
halfway to heaven

Set like a gem amid the skyward towering mountains of north-western Pakistan and touching the roof of the world in Central Asia, lie the fabled lands of of Hunza and Gilgit. Here, for a thousand years, adventurers, explorers, merchants, pilgrims, artists and soldiers of fortune have passed and re-passed, daring the perils of the mountainside tracks, the winter blizzards and the springtide thaw. This part of Pakistan has been the subject of travellers' tales, authentic and spine-chilling, since Marco Polo, in the 14th century, made his historic journey to China. Known as the Gilgit Agency, this territory extends from the borders of Indian-occupied Kashmir in the east, to Chitral and Afghanistan in the west and from the Chinese Province of Sinkiang in the north down to Hazara District, in the Punjab, to the south.

Today, Gilgit is linked by air to Rawalpindi and Islamabad, the new capital of Pakistan. PIA flights carry passengers and freight between the plains and the towns of Gilgit and Skardu, flying over one of the greatest concentrations of eternally snow-capped mountains in the world.

The town of Gilgit is situated in a narrow valley on the bank of the fast-flowing Gilgit river. It has a population of 20,000, but the air-link with Rawalpindi has brought newer opportunities to the people and the business is thriving as never before. Gilgit town is the nerve-centre of the surrounding areas and is the market for their produce, despatched for consumption in the plains and distributing, in turn, cloth, shoes, petrol, kerosene and other commodities carried to Gilgit by air or through the mountain passes.

North-east from Gilgit town, is a mountain jeep-road which after an exciting 64-mile journey, brings the traveller to Hunza and Nagar. This road is an improved version of the old mule-track which Marco Polo, and others after him, had followed when trekking from the Pamirs into the Indo-Pakistan subcontinent. For the lover of natural beauty on the grandest scale coupled with a challenge for the hardy, this trip between Gilgit and Hunza offers unparalleled excitement.

The Hunza valley is unsurpassed in natural loveliness—a veritable paradise on earth enclosed within mountain peaks that soar majestically into clear, blue skies. Its people are racially unique in Pakistan, tracing their origins to the Greeks who came with Alexander. The ruling dynasty of Hunza is not quite so ancient, but is nearly six centuries old. The people, who wear very colourful



dress, have a language of their own called *Brushaski*.

The Hunza valley and Nagar State are famous for a healthy, stimulating climate and for the abundance of the crops grown there. Besides wheat, maize, barley and rice, there is an immense variety of delicious fruits.

The people of Gilgit and Hunza are renowned for their looks, radiant health and longevity of life, so much so that many scholars have made it their business to study the reasons for this. Not surprisingly, they have concluded that clean living, sound habits and simple food probably account for the fact that the people of this region live to a ripe old age, active to the last. There is a local saying that a Hunza man never dies unless he falls from the mountain-side—which certainly happens—into the river that pours through the gorge below.

The people themselves attribute their long span of years to the glacial water which feeds the mountain streams. It is, no doubt, a very pure liquid containing minerals necessary to life, including gold dust and mica flakes, although it is not certain that these two last-mentioned constituents lend anything to human health.

The country beyond Hunza is the goal of adventure-seeking hunters and nature-lovers. Here is found that rare species of wild sheep named after Marco Polo who first discovered the breed in the 14th century. The Marco Polo sheep, the ibex and the markhor are still found in these mountain ranges, sometimes at a height of 13,000 feet—rare challenge to the huntsman and the naturalist.

Typical Kalash girls in their traditional dress and headgear studded with cowrie shells.

LAND OF KALASH

"*shangrila*"

The northernmost regions of West Pakistan form a crescent from the fringe of the Pamirs in the east to the foot of the Hindu Kush range in west. Here is one of the greatest concentrations of mountain peaks in the world and enclosed within these silent, brooding fastnesses are valleys where dwell hardy peoples, differing in race and culture, with origins lost in antiquity and presenting the most interesting material for travellers and scholars.

A few miles beyond Chitral sprawl the twin ranges of the Hindu Kush and the Karakoram, within whose narrow defiles are three well-watered and fertile valleys—Berir, Bumburet and Rambor. They are inhabited by a tribe of some 1,200 people, usually known as the *Kalash* and sometimes as *Kafirs*.

Racially, the Kalash form a type quite distinct from the peoples of Chitral and also from the Pathans. It is possible they are a remnant of the Aryans, cut off from the main current of Aryan migration which took place thousands of years ago. It is also possible, however, that they are descended from Greek, Kushan and Pathan soldiers who came in the wake of the Aryans, centuries later, and, for one reason or another, were left behind in these isolated valleys.

The community is a self-sufficient one of farmers and cattle-breeders, dwelling in some 200 houses which nestle, like dove-cotes, on the slopes and in the valleys, themselves some four to six miles long. They are friendly, smiling people, the men tall and well-built, the women hard working and attractive.

The soil of the valleys is fertile and there is plenty of water for cultivation. The Kalash grow wheat, maize, barley and rice as well as a variety of fruit. Timber is ample and grass grows in plenty to provide good grazing for sheeps, goats and cattle.

The Kalash menfolk wear baggy, woollen trousers which are sometimes long enough to reach to the shoulders so that, in winter, protection is afforded to the chest and, in summer, the upper portion, which is usually finely embroidered, is allowed to hang down, over the waist-belt. Gaiters made from goat-hair protect the legs and the feet are wrapped in goat-skins, tied by leather thongs. In the cold weather, jackets of fur and coats made of sheepskin are worn.

The women wear a long, sack-like, black, woollen gown—called a *sangach*—with white woollen girdle. Head-wear consists of a black woollen cap with an attached hood of similar material ornamented with buttons, cowries and brass-bells. Coloured plumes and shiny, red woollen hackles are attached to the



1 *Lush green Berir Valley, a few miles beyond Chitral. Situated between the Hindu Kush and Karakoram ranges, the valley is inhabited by Kalash, an isolated tribe of unknown origin and strange customs.*
2 *Surrounded by bounties of Nature, handsome Kalash men, women and children live happily in their neat and clean houses in blissful isolation from hectic modern life.*
3 *Hunting with a falcon is a traditional sport that provides thrill to the hardy people of Chitral Valley.*

4 *Autumn season brings immense joy and happiness to Kalash tribesmen whose womenfolk greet the occasion with typical folk dances to the beat of drums.*



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crown of the *Kopas* as the Kalash women call this ornate form of headgear.

The Kalash people believe in supernatural spirits and also in a number of patron-fairies, called *Dewalog* (the gods), which rank high in their pantheon. There are evil spirits, too, called *Shaitan*. The *Dewalog* are supposed to live in the valleys, but there are particular places in the mountains where their help may be invoked.

The usual age for marriage is between 16 and 17 years for boys and 14 or 15 years for girls. The custom is that of marriage by elopement but there is, later, an actual wedding ceremony at the house of the boy's family. The Kalash do not bury their dead. The corpse is placed in a rough, wooden coffin with a loose lid and is left in the open, some way from the village. The village community then performs a ceremonial dance round the coffin to the beat of drums and they sing impromptu songs eulogising the courage of the deceased and his brave deeds.

No doubt one of the happiest and most contented people in the world, the Kalash, perhaps without knowing it—have realised on earth More's dream of *Utopia*. They live in blissful ignorance of the world outside, a world which many might say was well lost for the serene tranquillity of the valleys of the Kalash.

THE WONDERS OF THE NORTH

Dir—Swat—Chitral—Kaghan

The northern regions of Pakistan are a virtual Tourist Paradise, with some of the most enchanting holiday resorts like the valleys of Kaghan and Swat, and the snow-crested high lands of Chitral bordering on the fabulous land of the Kalash, linked with the mainland by air services and jeepable roads.

Swat is a valley of magnificent beauty, with lush green landscape and rushing rivers amidst towering snow-capped mountains, approachable by road through the Malakand Pass, or by air from Peshawar. Dir, hitherto a tiny princely State, is a small sleepy town.

Mingora, Madayan, Behrein, Shangla, Miandam and Kalam are popular tourist spots in the valley with superb natural beauty of fast flowing streams, emerald green slopes, flower-covered fields and orchards full of fruits.

Swat is known to history as the 'land of enchanting beauty', where Alexander the Great had fought and won some of the major battles before crossing over to the plains of Pakistan. It has also been known as the cradle of Buddhism where as many as fourteen hundred monasteries once flourished.

Chitral can boast of the greatest concentration of the highest mountains in the world. Sandwiched between the Karakoram and the Hindu Kush ranges, the valley of Chitral is full of scenic beauty and grandeur, well watered during summers and snow-bound during winters. The majestic Trich Mir peak reigns supreme throughout the valley.

Kaghan is yet another valley of great scenic beauty in this region. It stretches over 95 miles from Abbottabad, covering picturesque landscape and pine studded hills. The valley is approachable from Rawalpindi by a good motorable road. A jeep service is available from Abbottabad for the Valley during summer. Balakot is located in the heart of the Kaghan Valley, 45 miles from Abbottabad. Beyond Balakot and up to Kaghan, an unmetalled road follows the course of the Kunhar river, and can be covered on foot, by ponies or jeep. The entire area is full of green glory and superb scenic beauty worth enjoying the pleasures of an outing, fishing or shooting game birds. Kaghan is, in fact, becoming increasingly popular for its scenic splendours and invigorating climate—far from the polluted atmosphere and mad rush of modern cities.




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1 *View of terraced fields is one of the fertile valleys in Swat, an enchanting land of towering mountains, meandering rivers and rushing torrents.*
2 *A charming man-made lake in Saidu Sharif an excellent place in Swat for enjoying the pleasure of boating.*
3 *Pretty little children carrying lunch boxes for their elders who work in the nearby fields and orchards spread all over Swat.*
4 *One of the many attractive spots in the vicinity of Naran in Kaghan Valley dotted with tourist camps, an ideal place for trout fishing.*

5 *A sheep farm at Lalazar, one of the scenic spots in the Kaghan Valley, where shadowy trees, majestic mountains and dazzling lakes are some of the gifts of Nature to Man.*
6 *Lying in a vast rocky bowl at an elevation of 10,000 ft., the Saiful Muluk lake in Kaghan Valley sparkles like a sheet of glass with a myriad reflections and continually changing colours.*
7 *Little children engrossed in studies in Chitral. Modern education is fast making its impact on the tribal people in their crusade against ignorance and backwardness.*

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ISLAMABAD
a dream comes true

A few miles from Rawalpindi, a new city has come to life. What was once bare hills and open countryside became the scene of immense activity for, in 1959, the Government of Pakistan took the weighty decision to move the Federal Capital from Karachi to the interior. The site selected for *Islamabad*, as the new Capital is called, covers an area of 25,000 acres, seven miles north-east of Rawalpindi. It lies in a landscape both beautiful and impressive with, to the north, a crescent-shaped chain of hills.

The climate is most congenial, with an average maximum temperature of 84° F. and a minimum average of 57.90° F. The annual rainfall is about 36 inches and the really hot weather does not last for more than a few weeks. The proximity of such charming hill-stations as Murree, Nathiagali, Ayubia and Abbottabad provides ample opportunity for rest and change.

The planning and construction of the new capital were undertaken methodically and carefully. Such examples, of the present century, in the design and construction of new national capitals as Brasilia, Canberra and New Delhi, were closely studied. Plans for the main administrative complex, as well as for the city as a whole, were invited from some of the best-known experts in town-planning as well as celebrated architects. Finally, a master-plan, submitted by the well-known Constantine Doxiadis, was accepted.

Architecturally, Islamabad presents an interesting example of 'unity in diversity'. In other cases, such as Brasilia or Chandigarh (capital city of East Punjab, an Indian State) the entire design of all major buildings were entrusted to one architect, Oscar Niemeyer in the case of Brasilia and Le Corbusier in the case of Chandigarh. In the case of Islamabad, the Capital Development Authority decided, after the most careful and elaborate consideration, to adopt a new approach. The plan, here, was to achieve a unity of style through the efforts of a group of eminent architects between whose work there was a basic sympathy. In this way, it was thought that there would be an avoidance of monotony and repetition and, moreover, the combined experience of this group would bestow a wider variety and greater vigour to the entire concept.

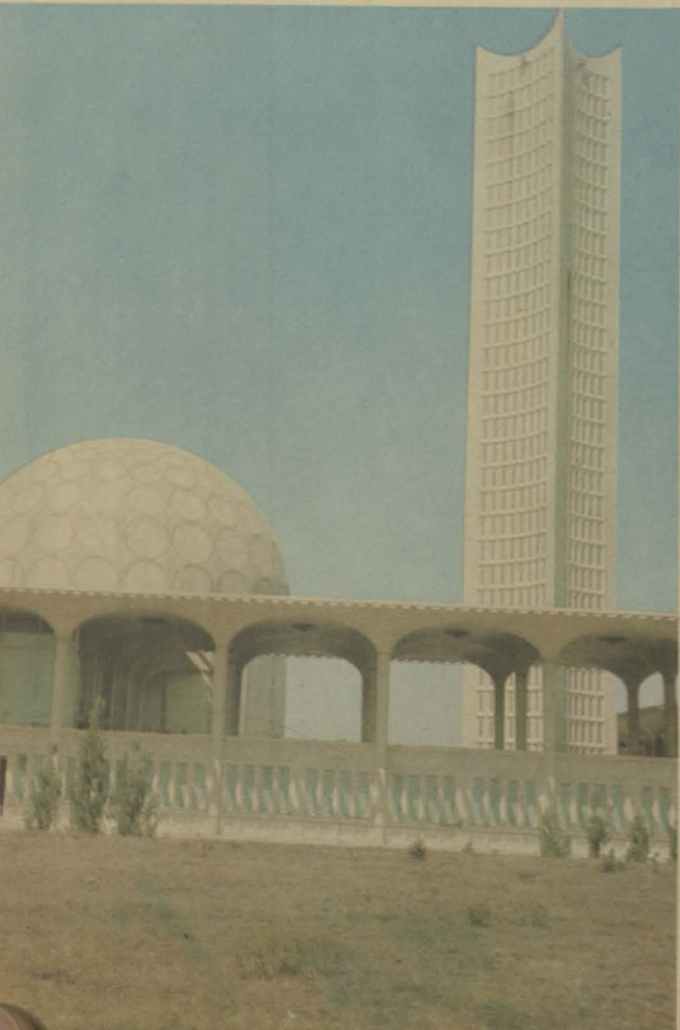
For precisely the same reason, the Japanese Landscape architect, Mr. Kimio Kondo, was asked to convert a 300-acre tract of undulating, hilly land, into a Japanese garden. Much attention has been paid to landscaping and the landscape architects, while planning the paving and planting of the public sectors

The Jama Masjid, the main congregation mosque at Islamabad, which depicts the latest architectural trends in the construction of mosques in the country.





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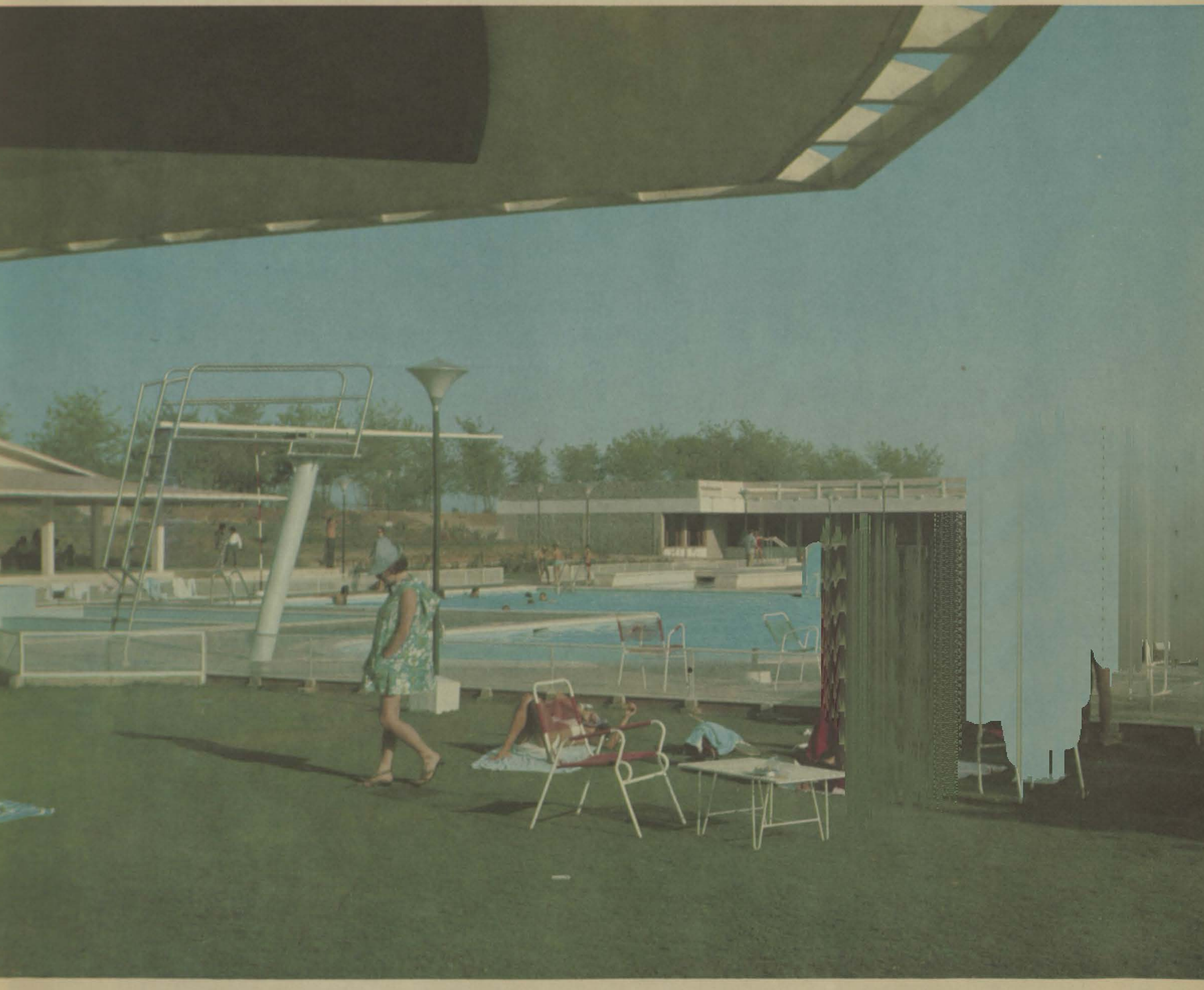

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1 *Panoramic view of the sprawling Islamabad, the newly built Capital of Pakistan. Situated about 7 miles north-east of Rawalpindi on an area of 25,000 acres, it represents a unique example of international cooperation in planning and construction.*
2 *Pakistan Institute of Nuclear Science and Technology at Nilore near Islamabad, the biggest establishment of Pakistan Atomic Energy Commission. It has as its main feature a 5 MW reactor.*
3 *Multi-storeyed Secretariat buildings at Islamabad add grandeur and beauty to the new Capital of Pakistan.*

4 *Relaxation by the side of a swimming pool is not only refreshing but also invigorating in the most congenial climate of Islamabad.*

4



of the city, have undertaken the re-afforestation of a range of hills which bound the capital area.

Islamabad is well on the way to completion and will then offer to the world a model example of international cooperation in planning, in construction and in the realisation of a nation's dream.

1 *The National Park at Rawalpindi, the only one of its kind in Pakistan. Covering an area of 2,300 acres with seven artificial canals, a serpentine lake and beautiful gardens, it is an ideal place for holiday-makers.*

2 *The Rawal Dam, one of the small dams built near Islamabad, irrigates 10,000 acres of land and supplies fresh water to the Capital.*

RAWALPINDI

on way to summer resorts

Popularly known as 'Pindi' this Army headquarters' town has grown much in the last ten years. It is, in many ways, a historic place and, indeed, there are scholars, who believe on the basis of recent archaeological discoveries, that a distinct culture flourished in this region as far back as human history goes. And, in more recent centuries, these plains echoed to the hooves of invading cavalry coming to north-west, seeking the rich Indo-Gangetic basin.

In 1959, the Pakistan Government took the important decision of transferring the Federal Capital from Karachi to a site near Rawalpindi. To this end, Rawalpindi itself, virtually, became the temporary capital and, to implement the decision to transfer, the administrative machinery of the Central Government was removed from Karachi and re-established, for the time being, in Rawalpindi. This enormous operation, which involved the carriage of thousands of civil servants belonging to all grades, with their families and belongings, began in the second half of 1959 with a train-load of 300 Government employees and their families. By 27 October, in the same year, a nucleus Secretariat had been set up and had started to function.

Today, Rawalpindi is no longer a garrison town redolent of purely military life. Although the new capital of Islamabad, seven miles away, has been substantially completed, along with the transfer of the administration, Rawalpindi has acquired a new importance which it will not easily lose. Connected with the outside world by a half dozen daily flights, in addition to very comfortable and fast trains, Rawalpindi now plays host to a vast and incessant stream of visitors from everywhere in the world—Heads of State, industrial and commercial magnates, tourists—on business or on pleasure bent.

Rawalpindi is, moreover, the gateway to the delightful holiday resorts that lie in the foothills of the Himalayas. Murree, possibly the best-known is only 40 miles from Rawalpindi and is reached by a picturesque mountain road. In summer, Murree is delightfully pleasant and, in winter, provides exciting vistas.

Beyond Murree, are the summer resorts of Doonga Gali, Nathia Gali, Ayubia and Changla Gali. In another direction, but just as accessible, are Abbottabad, Kaghan, Swat, Gilgit and Hunza. All of them offer wonderful holidays especially for those who love natural beauty, delight to photograph wild game or flog a stream for trout, or simply wish to relax in comfort, enjoying scenery which is superb and almost unrivalled.



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1 *A view of one of the busy streets of Rawalpindi, a city that is fast growing out of its provincial character.*

2 *Snow-covered Murree Hills, the most popular hill station 40 miles from Rawalpindi. Tall pine trees enhance the beauty of landscape.*

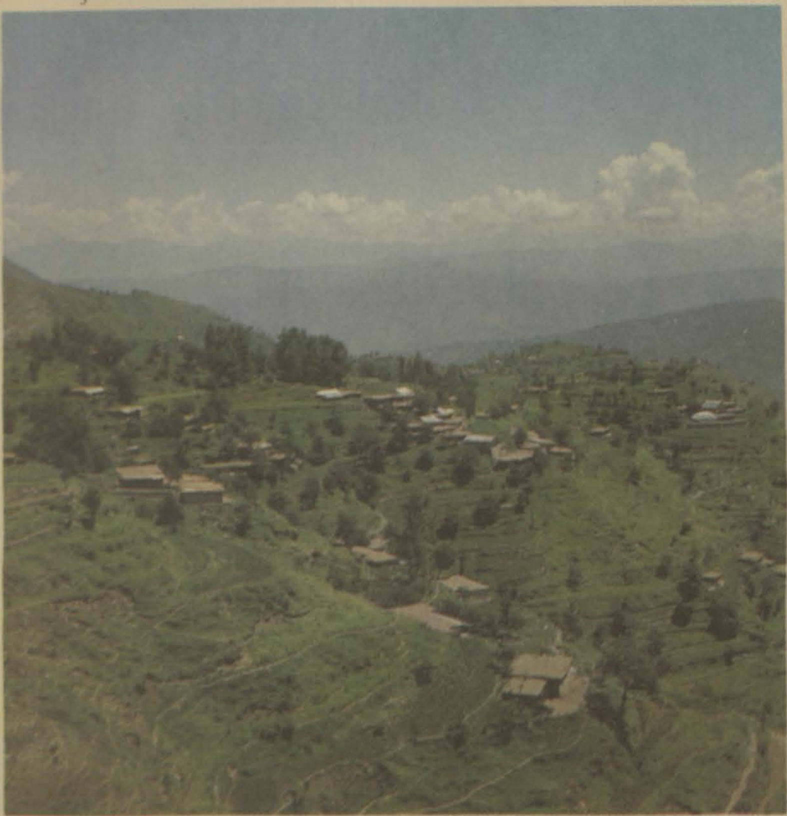
near Murree.

4 *Cable cars at Ayubia, a newly developed summer resort near Murree, where cool air, wild flowers, and stately mountain pines greet the visitors.*

5 *View of Nathiagali, one of the most beautiful hill resorts midway between Murree and Abbottabad situated at an altitude of 8,200 ft. It is rich in chestnut, oaks, pine and spruce and a great variety of wild flowers.*

5 *View of Abbottabad, the headquarters of Hazara district and a summer resort. Situated at 4000 ft. above sea level with pleasantly mild climate, it has a number of parks and tastefully laid-out gardens.*

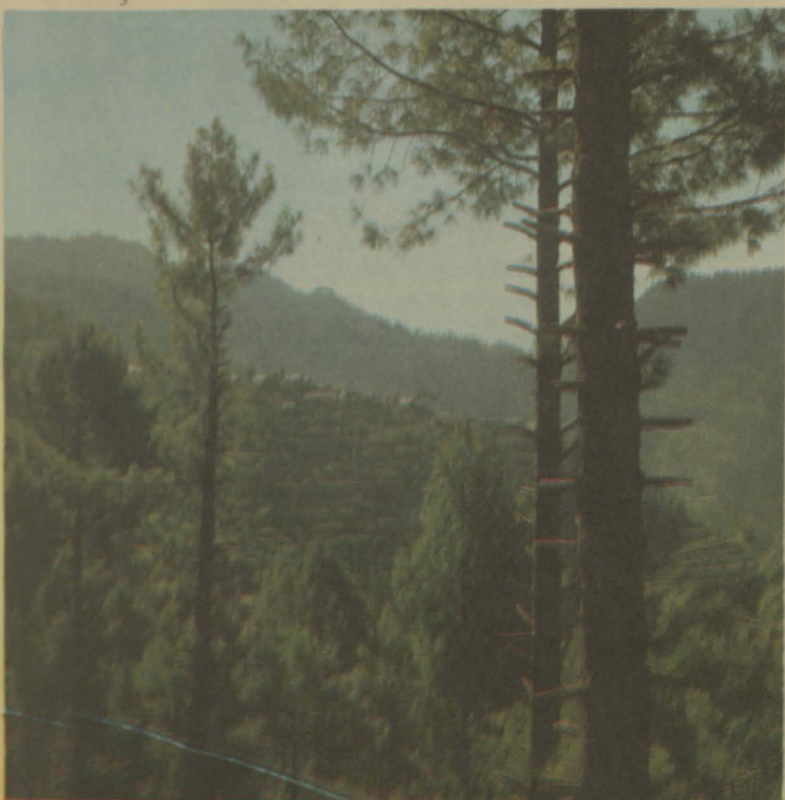
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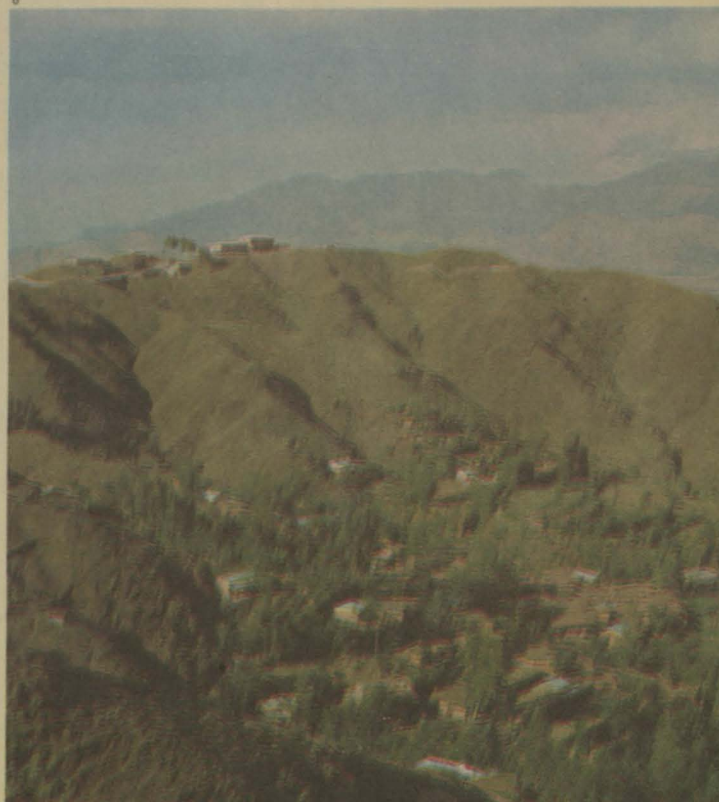
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TAXILA
buddhism's second home

Taxila, a name familiar to all who have read the campaigns of the great Alexander, was originally known as *Takshasila*. The extensive remains, now world-famous, are situated some 20 miles north-west of Rawalpindi on the main road to Peshawar. They cover an area more than twelve square miles in extent and they comprise cities, shrines and temples built from the 5th century B.C. to the 5th century A.D.

Detailed knowledge of this long period of a thousand years, during which Taxila grew, flourished and declined, came from the Buddhist legends which deal with the previous incarnations of the Buddha and were, probably, compiled in the 4th century, as well as from the writings of famous Chinese travellers which have come down to us.

The earliest known excavation in Taxila is at *Bhir Mound* which consists of the ruins of four distinct periods of settlement, the oldest dating back to the 5th or possibly to the 6th century B.C. The last of these four periods has been established as belonging to the late 3rd, or early 2nd, century B.C.

In 326 B.C. Alexander crossed the Indus near Attock and, descending into the plains, reached the great city of Taxila. A stratum in Bhir Mound, showing narrow, unplanned streets, suggests an impression of Taxila in Alexander's time. By the time Alexander reached Taxila, the Mauryan dynasty had been established in the subcontinent and, fifty years after Alexander, Taxila became the seat of Government for the Mauryan viceroy, the young Prince Asoka who represented his father, the Mauryan Emperor.

Taxila was re-identified in about the year 1875 A.D. and was excavated during the periods of 1913-37 and 1945-46. Excavation has revealed the amazing extent as well as the richness of this ancient place. Set in the heart of a picturesque valley, the remains of this celebrated city of Gandhara survive as witness to the rise and fall of many civilizations and many empires.

In the 6th century B.C., Taxila was a satrapy of the great Achaemenian empire of the Persians. Later it fell successively under the sway of Greek, Mauryans, Bactrian-Greek, Scythian, Parthian and finally, the great Kushan Kings. It appears that its end was violent for, about 455 B.C., Taxila was captured and sacked by the White Huns from Central Asia.

Visited by the Chinese pilgrim, Fa Hian, in the 4th century, Taxila was d scribed by him as a rich and flourishing city, and as a place of great sanctity.

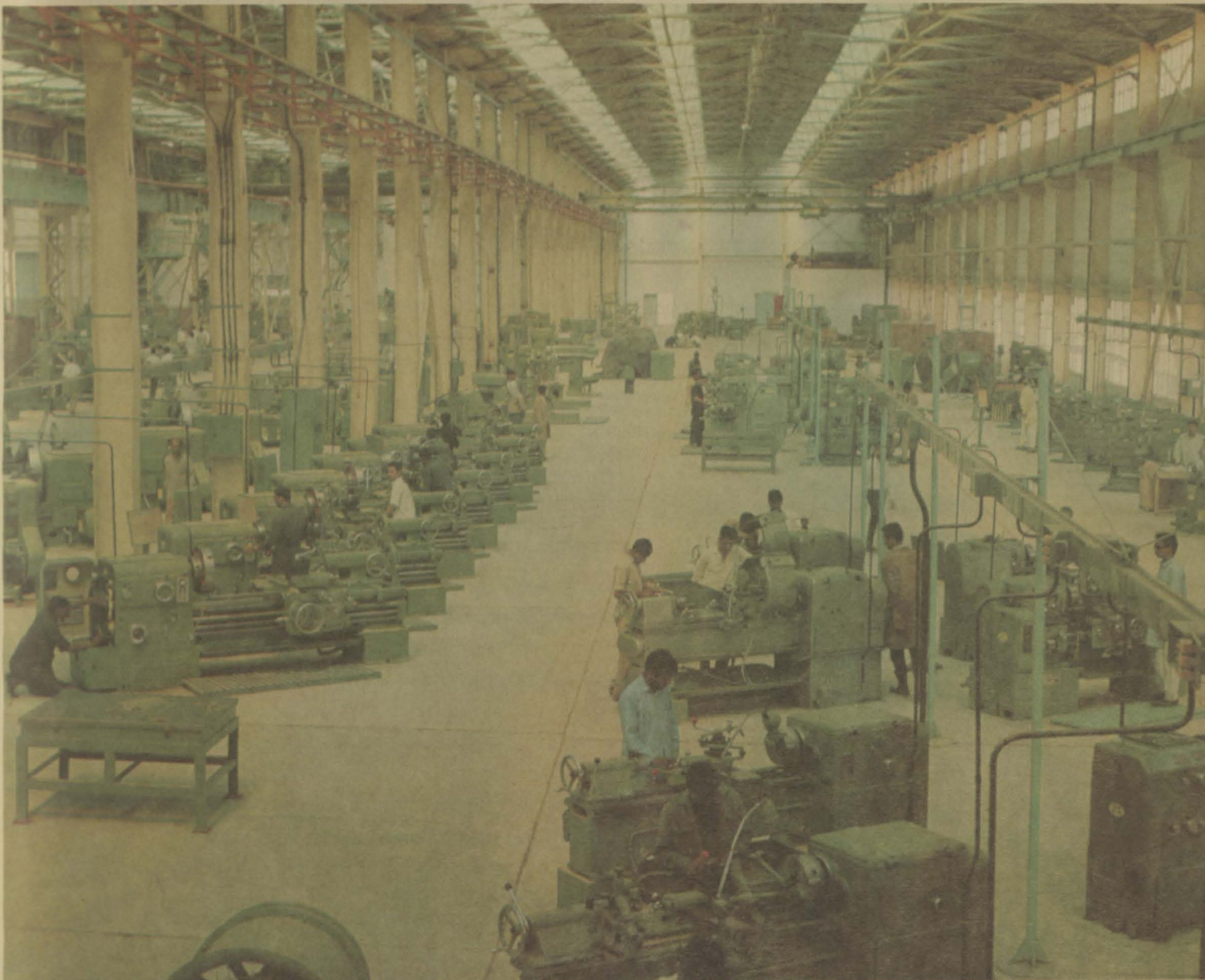


Imposing Dharmarajika Stupa, the main site of Gandhara in West Pakistan. The Stupa, circular in plan, has a diameter of 150 *ft. from east to west and* 146 *ft.* 6 *inches from north to south while the existing height is about* 45 *ft.* (2*nd century A.D.*)



1 *Terracotta votive plaque representing a male and a female figure standing side by side.*
Squatted figure on a cushion holding animal in curve of left arm.
Plaque with standing figure of a female deity in relief.
Pinkish red terracotta, Taxila Museum.
2 *A female torso, Taxila Museum.*
3 *General view of Sirkap site, Taxila, one of the three ancient settlements that have come to light as a result of excavations in Gandhara region.*

4 *Interior of the Heavy Machinery Complex near Taxila, one of the major complexes that have recently come up in Pakistan.*



He describes the many Buddhist monasteries where monks lived a life of meditation and prayer and preached the message of Gautama Buddha. To these years of greatness must be attributed the unique Gandhara sculpture excavated at Sirkap and from the Buddhist stupas and monasteries.

In later years, about the 7th century, another Chinese pilgrim, Hiuan Tsang, visted Taxila, but by then much of its glory had departed. It had become a dependency of Kashmir and most of the monasteries were in ruins.

Marbled domes of the Badshahi Masjid (Imperial Mosque) at Lahore. The central dome bigger than the rest is 62'-10" in diameter. It is 69 ft. high and its pinnacle is 24 ft. high. (1673-74 *A.D.*).

LAHORE
glory of the great mughals

Like its ancient contemporaries, Balkh or Baghdad, the origins of Lahore are lost in the mists of time and, like them, Lahore has undergone many changes and many vicissitudes. Even the river, the Ravi, which once flowed beneath its walls, has receded and the stream is now some brief distance from the city.

But the spirit of Lahore is eternal and must be felt rather than captured, if that be possible, from the dry leaves of meticulous research. The old, walled city, with narrow lanes, tiny shops presenting the products of ancient crafts, conveys a truly oriental atmosphere, but there is a modern Lahore, too, where new ideas and new ways of life are assimilated and infused with something that belongs, characteristically, to Lahore.

As a monument to the greatness of the Mughal dynasty, Lahore entered upon its period of supreme glory in the beginning of the 16th century when Babur, founder of the Mughal empire, captured Lahore two years before Delhi and Agra fell to him. For the next two hundred years of imperial Mughal rule, Lahore attained an unparalleled magnificence of which much evidence remains for the visitor to wonder at.

It is at Lahore that we find the famous Shalimar gardens, terraced with pavilions and canals, built by the Emperor Shah Jehan, son and successor of Jehangir. Shah Jehan also initiated construction of the great Badshahi mosque, one of the biggest in the world, to be completed afterwards by his son, Aurangzeb. Nothing is more characteristic than the Nila Gumbad (blue dome) Square, with pigeons soaring into the early morning sky. This fine piece of Mughal construction is close to the labyrinths of the old town where, in the small hours, the voice of the *muezzin* calls the faithful to prayer.

Lahore is wonderful for shopping, whether it be in Anarkali or in the broad Shahrah-e-Quaid-i-Azam, popularly and briefly known as 'The Mall'. Window-shopping thrives in Lahore as much as in any other of the world's great cities.

Well worth seeing are the buildings of the Panjab University, oldest seat of learning in Pakistan, and, across the road, is the Central Museum which possesses an invaluable collection of antiquities and works of art. Near the Museum is the School of Art, nursery of some of Pakistan's best-known painters where, in the last century, Rudyard Kipling's father devoted himself to a study of the tile-mosaic's in Wazir Khan's justly celebrated mosque.



1 *New campus of the University of the Panjab at Lahore, one of the oldest educational institutions in Pakistan.*

2 *Harvest time brings joy to the farmers in Punjab who celebrate the occasion with typical folk dances to the beat of drums.*

3 *Anarkali Bazaar, Lahore, the biggest shopping centre of Lahore.*

4 *Stately building of the WAPDA House, recently constructed to house the offices of the West Pakistan Water and Power Development Authority at Lahore.*

5 *The famous Shalimar Garden, one of the most fascinating architectural feats of the Mughal Emperors at Lahore. This triple terraced garden with pavilions around the central tanks and canals running from end to end was built by Emperor Shah Jehan in 1642 A.D. for rest and recreation of the royal family.*

6 *Mughal Emperor Jehangir's Tomb at Lahore, built by his son and successor Emperor Shah Jehan in 1633-1637 A.D. Constructed in red stone and marble, it is a one storey structure, square in plan, with sides of 325 ft. It consists of an arcaded platform with tall octagonal towers at the corners.*

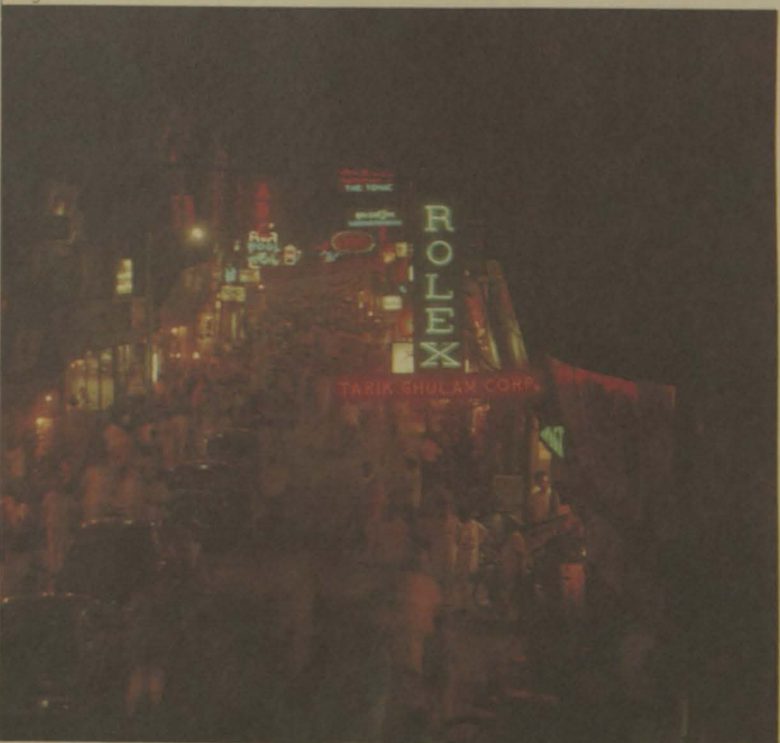
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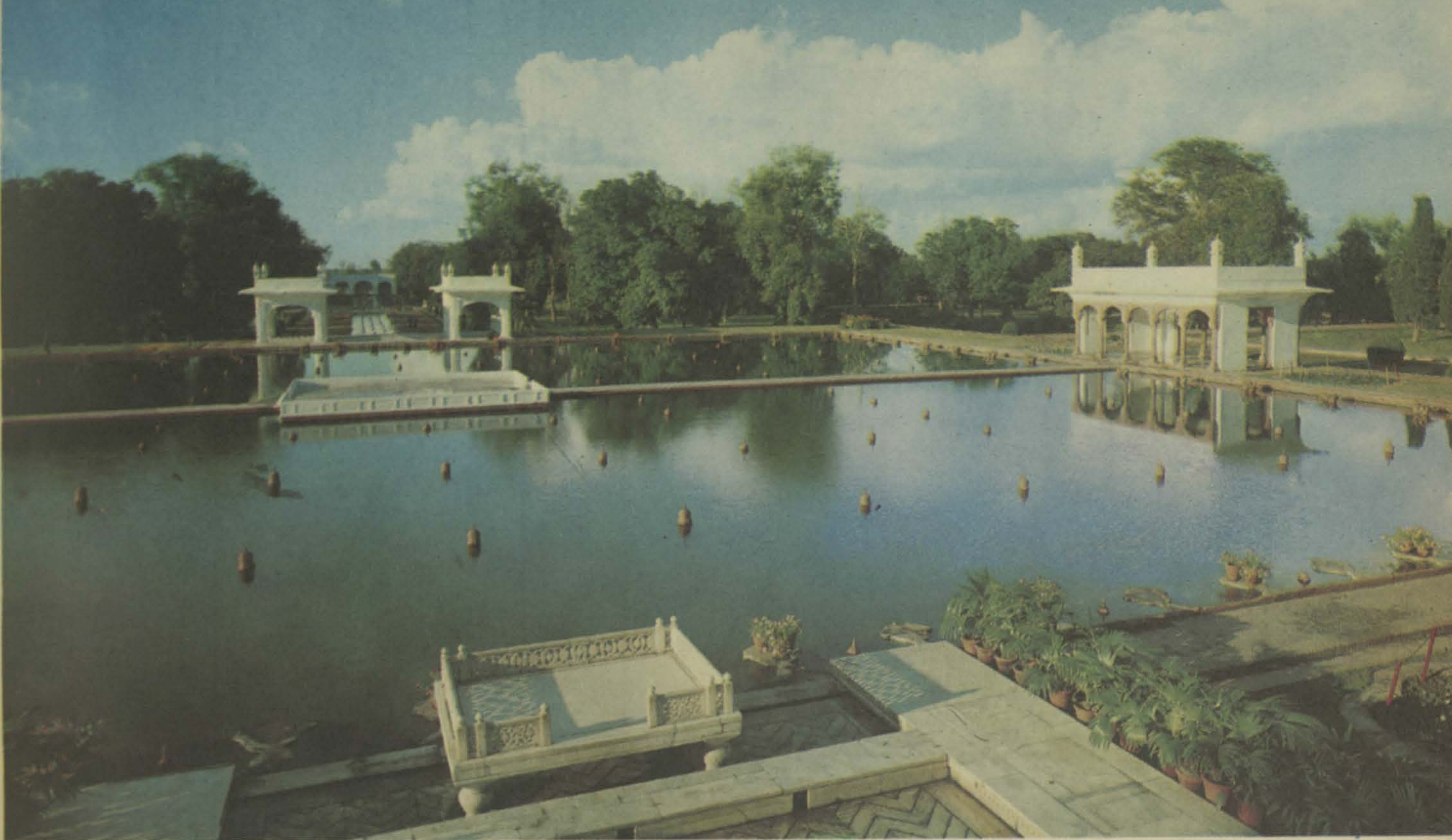
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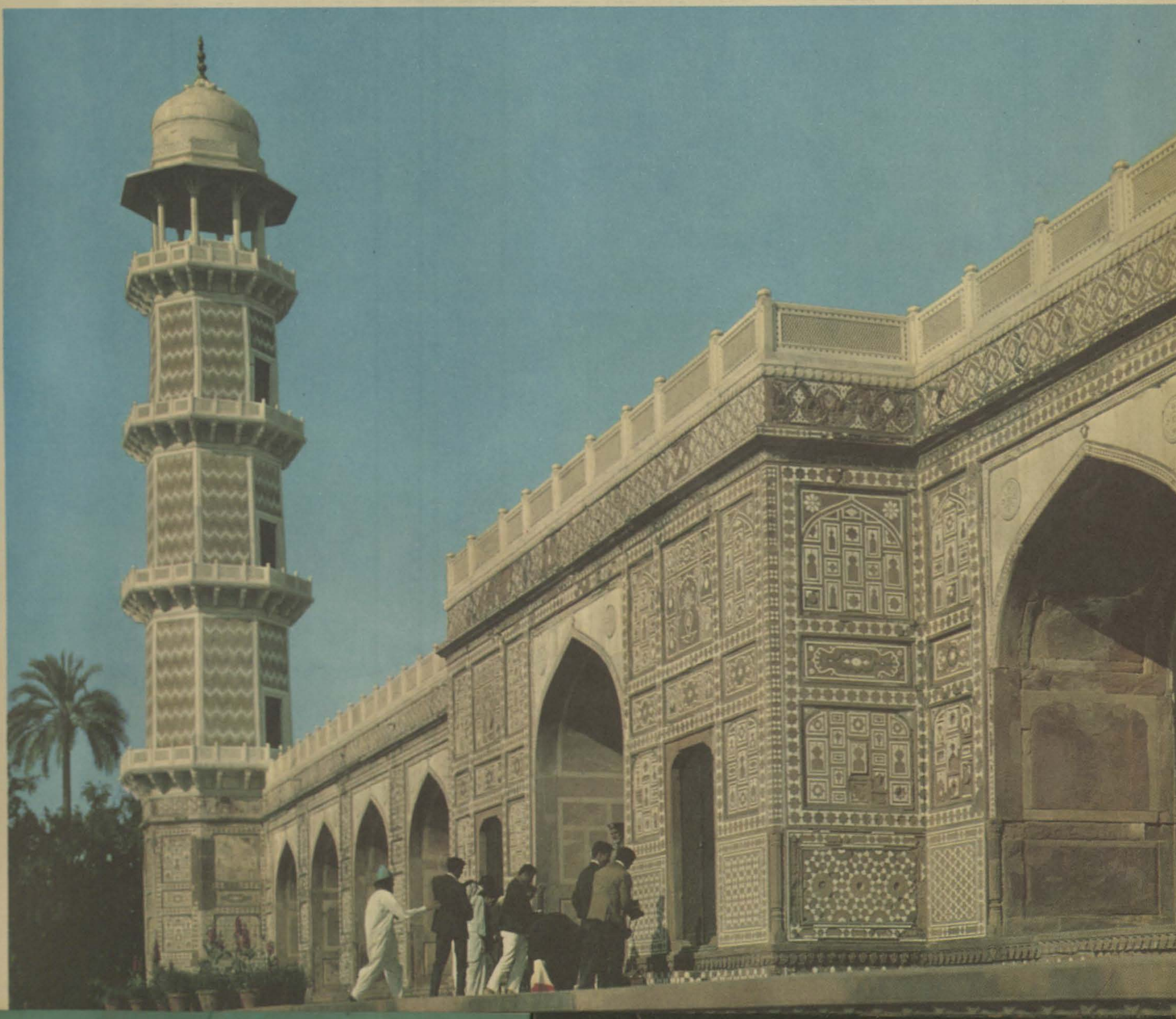
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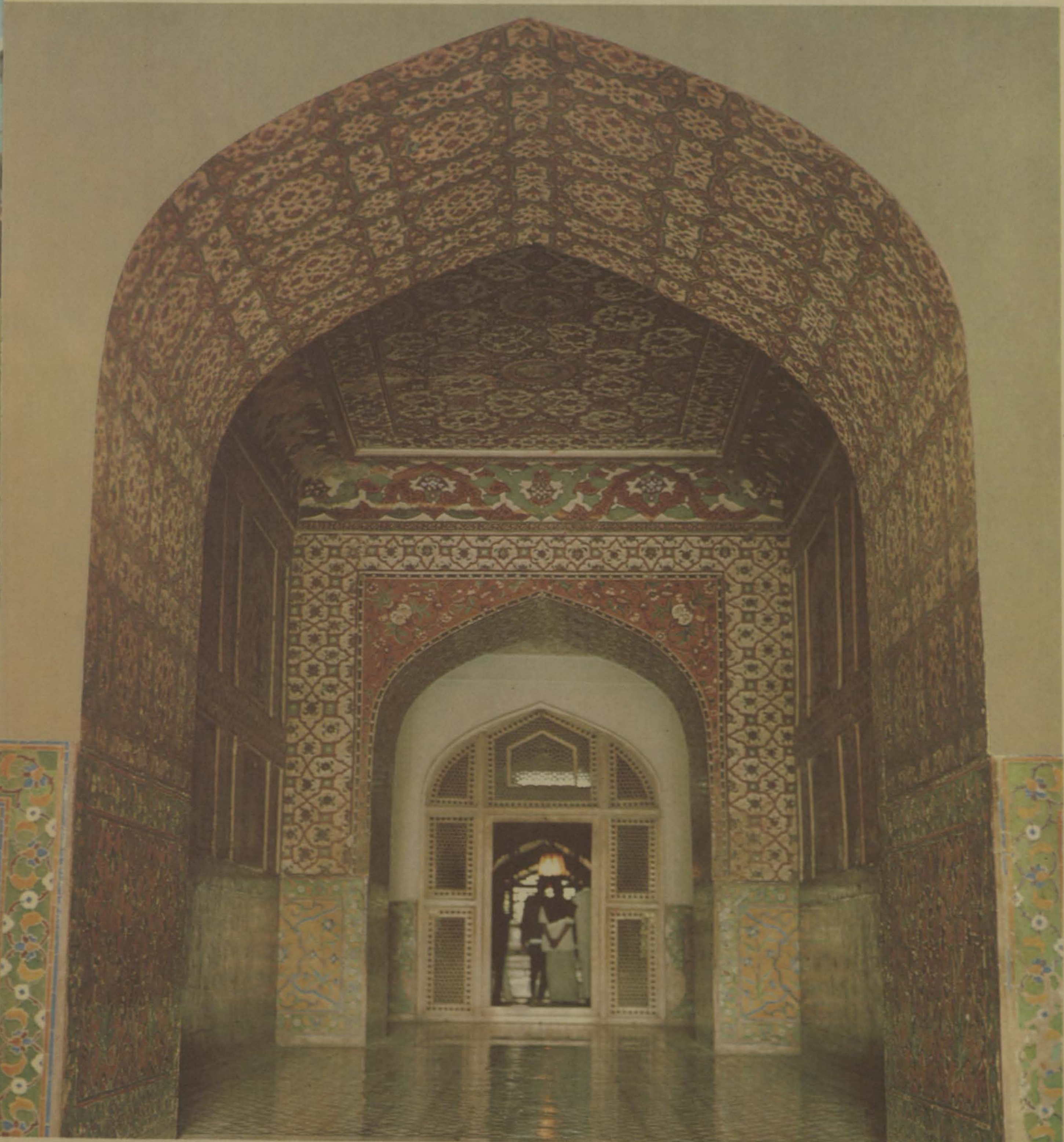
1 Interior of Jehangir's Tomb, Lahore has fresco decorations on walls and marble flooring. The marble cenotaph with its delicate and colourful 'pietra dura' work and engraved with the ninety-nine attributes of God, the Emperor's name and the date of his death, all in superb calligraphy, is one of the finest examples of marble workmanship in the 17th century A.D.

2 Opening pages of the holy Quran in Nastaliq script, a specimen of calligraphic art in Lahore Museum.

3 Fasting Buddha, one of the finest pieces of Gandhara sculpture (4th century A.D.) Lahore Museum.

4 Specimen of a rare illuminated manuscript in Persian.

1




بسم الله الرحمن الرحيم
الم ذلك الكتب لا ريب فيه
هدى للمتقين الذين يومنون بالغيب
ويقيمون الصلوة ومما رزقنهم
ينفقون والذين يومنون بما
انزل اليك وما انزل
بسم الله الرحمن الرحيم
الحمد لله رب العالمين الرحمن الرحيم
مالك يوم الدين اياك نعبد
واياك نستعين اهدنا الصراط المستقيم
صراط الذين انعمت عليهم غير المغضوب
عليهم ولا الضالين

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4


گفت سعدیا سفری دیگر در پیش دارم اگر آن کرده شود بقیت عمر خویش
بگوشه نشینم و قناعت گزینم گفتم آن کدام است گفت گوگرد پارسی

4 *Wazir Khan's Mosque, Lahore, rightly called the architectural ornament of Lahore, is one of the most decorative structures in Pakistan with tile-inlay floral patterns and superb calligraphy in mosaic.* (1634 *A.D.*)

1 *Thoroughbred horses dancing in complete unison with the beat of drum present a striking spectacle at the Horse and Cattle Show.*
2 *Trick Riding on camels, one of many colourful items to entertain the spectators at the Horse and Cattle Show.*
3 *A cattle-breeder leading in a prize-winning bull at the Horse and Cattle Show.*

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MULTAN
master craftsmen and mausoleums

Multan is one of the oldest cities of Pakistan, so old that its true origins are obscured in a wealth of legend and myth. It was first built, and has since been several times rebuilt, on a mound that lies in the south-western fringe of the fertile plain between two tributaries of the Indus—the Ravi and the Chenab.

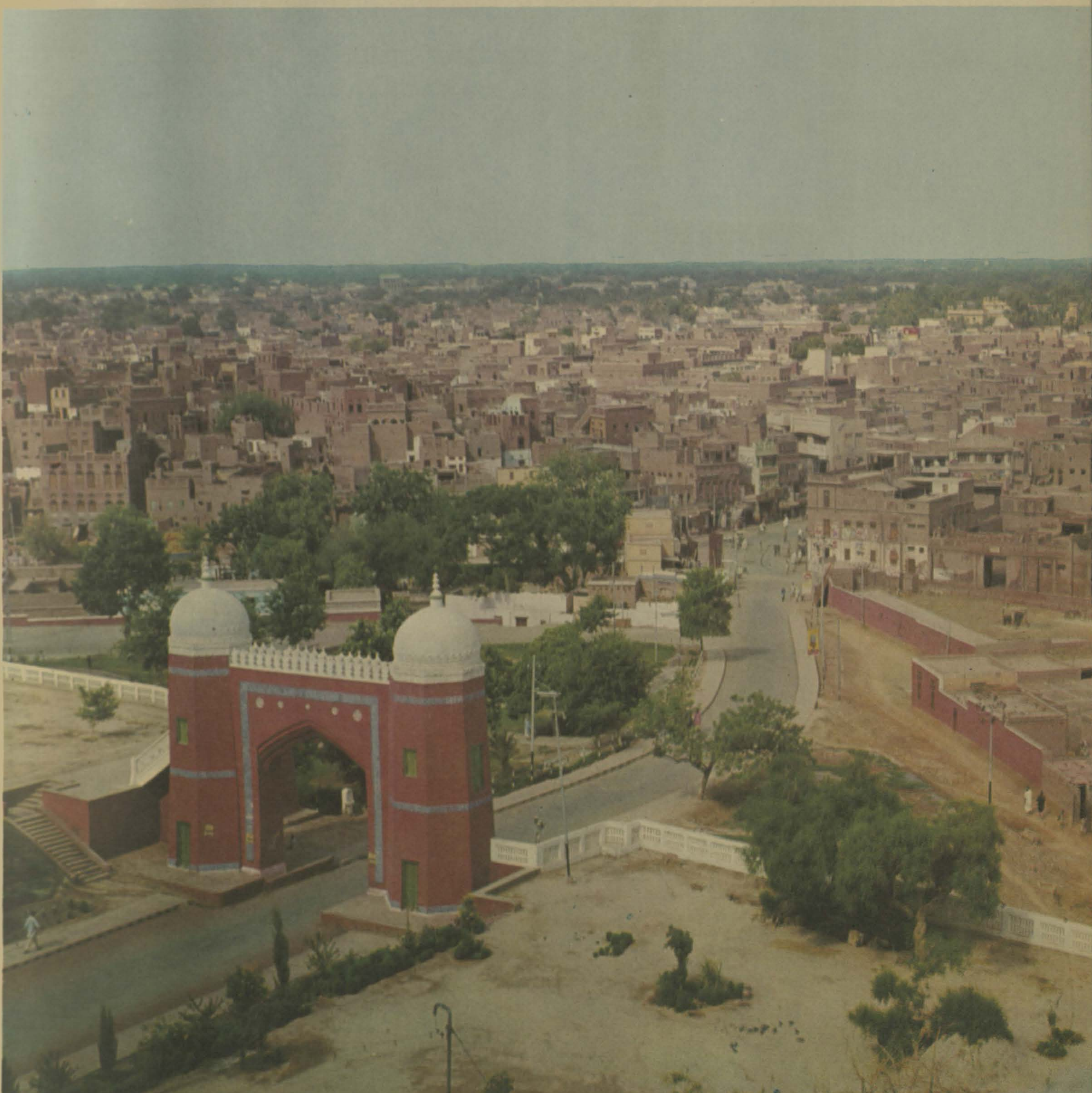
Long a town of key-importance, since it stands on the main route from Qandahar to Delhi, by way of Lahore, Multan has witnessed the passage of almost every invader from the north-west and has been the scene of many great battles. It was at Multan, in the 4th century B.C., that Alexander the Great was wounded while storming the town with his all-conquering Greeks. He was followed, in succession, by the Kushans, the White Huns and the Arabs. In fact, the flag of Islam was unfurled at Multan as early as 664 A.D. when an expeditionary force under Mullah-bin-Abi Safrah struck as far deep as Lahore. Permanent occupation of Multan by the Arabs followed, however, a half-century later.

The Arabs were followed by the Ghaznavids, the Ghauris and the Sayyeds until, in 1397, it was occupied by Amir Taimur (Tamerlane) when marching on Delhi. The founder of the Mughal Empire, Babur, took Multan in 1528 and, thereafter, the city enjoyed peace and prosperity for two hundred years. Because of its advantageous position on the main trade route between Iran, Afghanistan and the Indo-Pakistan subcontinent, Multan became an important centre of commerce and industry. For this reason, too, craftsmen and artisans settled in Multan turning out a wealth of fine handicrafts—glazed pottery and tile work, carpets, silk and cotton fabrics, shoes ornamented with gold thread and the famous Multani cotton bed-spreads—known as *Khes*—in a wonderful range of designs and colours.

Multan possesses some fine monuments of great historic importance. The mausoleum of Shah Rukn-e-Alam, built in 1320-24 A.D., is a massive, two-storeyed, octagonal structure, built in red brick and elaborately ornamented in dark blue, white and azure tiles. Within the polygon, there rises a super-structure, surmounted by a hemispherical dome, fiftyeight feet in diameter. It is a fine and typical specimen of the Turco-Afghan architecture which flourished in the subcontinent from the 12th to the 14th centuries.

Other important shrines in Multan are the tombs of Shah Shams Tabriz, a celebrated Sufi martyr (died 1247 A.D.), Shah Yusuf Gardezi, Hassan-Al-

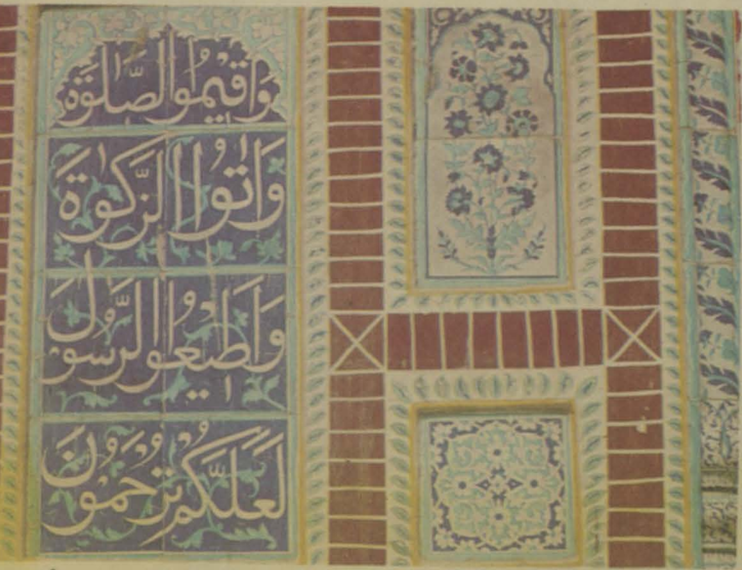
General view of fast growing city of Multan, one of the oldest cities and the home of master artisans and craftsmen in West Pakistan.



4 *Tomb of saint Shah* Rukn-e-*Alam at Multan.* 115 *ft. high with a sloping minaret attached to each angle, it is exquisitely decorated with glazed tile patterns* (1320-24 *A.D.*)

1 *Close view of the main arch of the* Eidgah, *Multan.*
2 *A side panel of the main entrance of* Eidgah, *Multan.*
3 *General view of the famous* Eidgah, *Multan.*

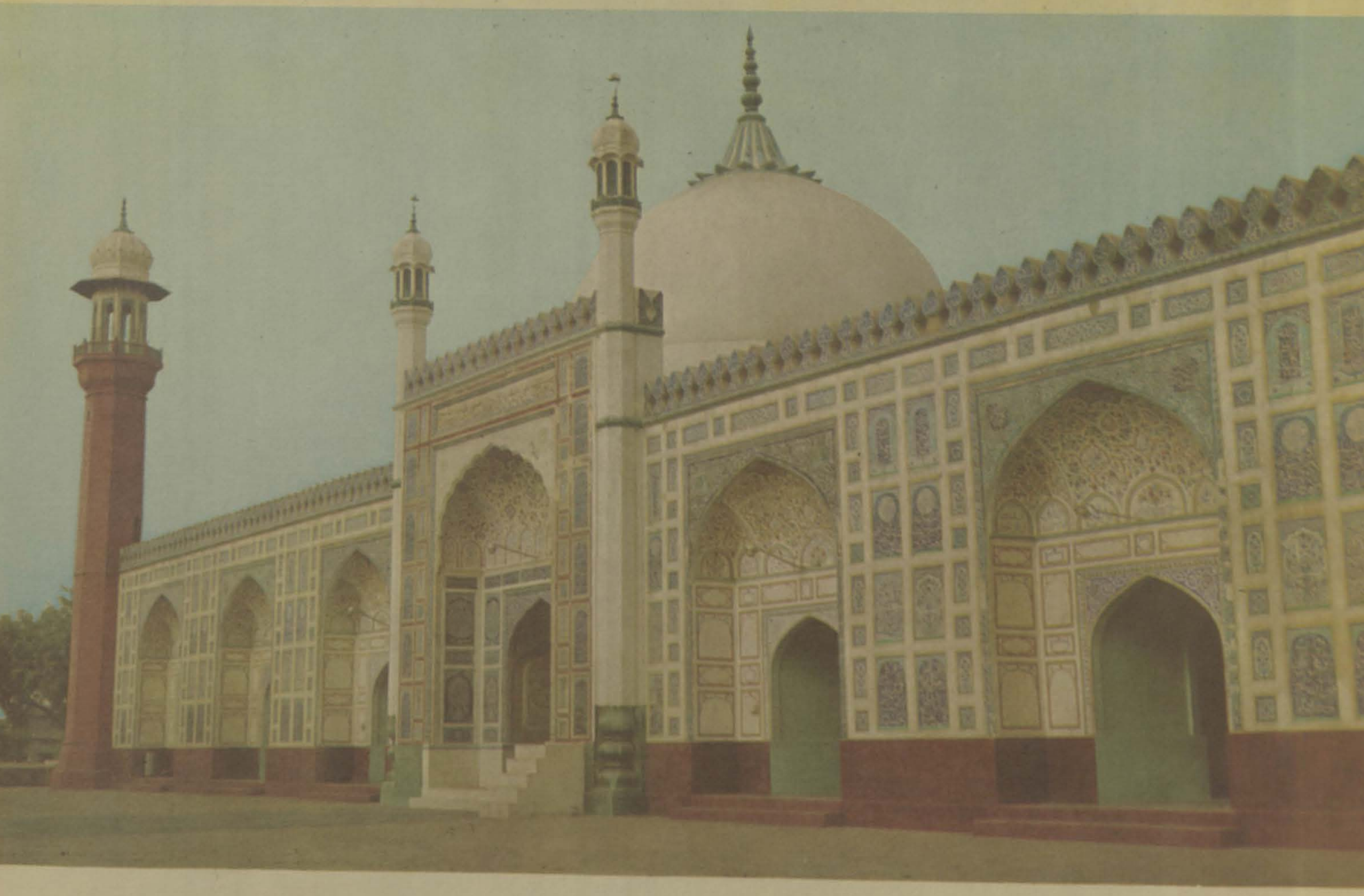
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Hussaini and Pir Musa Pak Shahid Jilani of Baghdad who fell a martyr during a raid on the city in 1593 A.D.

The cultural heritage of Multan is a considerable one which accounts for its position as a centre of learning as well as of art and fine craftsmanship. It accounts, too, for the fact that, with a population today exceeding a half-million, Multan is rapidly developing into a major centre of industry and trade. About 580 miles from Karachi, it is served by the national highway, by the Pakistan Western Railway and by internal air services. Multan, already, has several large textile mills, cotton ginneries and foundries. There is a fertilizer factory, based on natural gas as well as a thermal electric power station, also using natural gas. An oil-refinery is also under construction as a joint Pak-UAE Venture.

MOENJO DARO

the glory that was

Few archaeological discoveries, made in recent times, have caused greater stir in the world of scholarship than the excavation of Moenjo Daro in Sind province. This important event ushered in an era of unprecedented activity in the field of excavation and research, in order to reconstruct an almost entirely unknown period, relating to a civilization and a culture that existed in the plains of the Indus at least a thousand years before the advent of the Aryans in this part of Asia.

At Moenjo Daro—meaning, in the Sindhi language 'Mound of the Dead'—the archaeologist's spade has revealed rich treasures that belong to the oldest civilization of the Indus Valley. Today, we know that this civilization centred upon the two metropolitan towns of *Moenjo Daro* in the Larkana District of Sind and Harappa in the Sahiwal District of the Punjab. Interspersed are the remains of many smaller settlements, belonging to this ancient culture, scattered along the Indus as well as in Baluchistan and Bahawalpur.

These two cities were the foci of a civilization that dominated an area nearly 500,000 square miles in extent, based on agriculture and foreign trade and possessing a highly developed economy. Communication by river provided a natural highway between these two cities of which the more spectacular—Moenjo Daro—was probably the capital.

The standard of urban life, as disclosed at Moenjo Daro, has demonstrated the high rank that this civilization enjoyed among all that belong to antiquity. Situated about 200 miles north of Karachi, on the main road to Quetta, Moenjo Daro is certainly the most magnificent of all the cities that belong to so remote an era. Once the Indus flowed past its walls but the river, in its countless meanderings, no longer does so. Today, Moenjo Daro raises its head above the desert, silent and alone, save for the scholars and tourists who come to see, to study and admire.

Seven successive layers have been traced, revealing the passage through time of several destructions—mainly by flood—and reconstruction. But, the continuity of culture is clearly visible as well as the form of a civilization whose source lay in the cultivated alluvial areas that surround the ancient city.

The excavated remains are at two distinct levels, upper and lower. The former, which lies towards the western outskirts, is an oblong mound 400 yards from north to south and 200 yards from east to west. It was massively

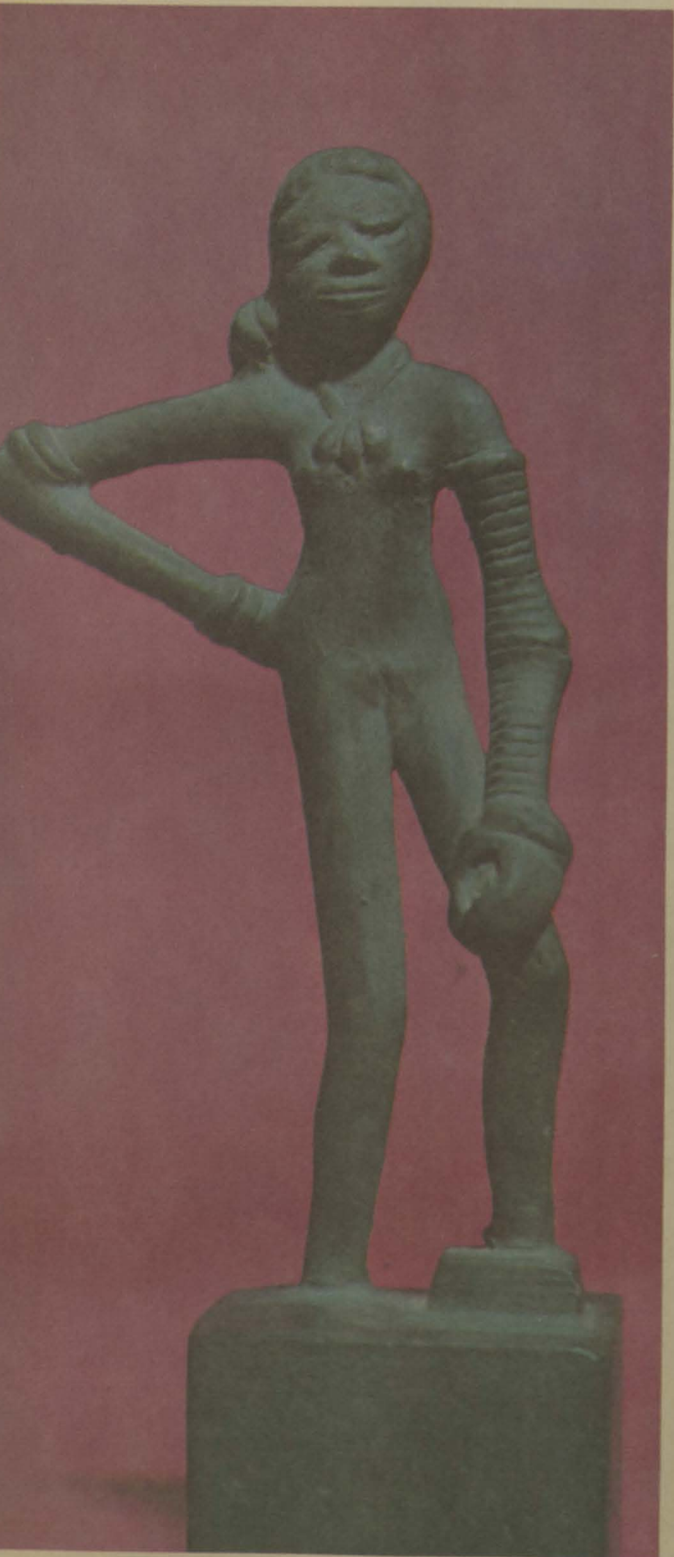


The world famous site of Moenjo Daro with imposing Stupa in the background, a monument of the Indus Valley Civilization (2500-1500 *B.C.*).

4 *Engraved seal, Moenjo Daro.*

1 *Dancing girl in bronze, Moenjo Daro.*
2 *Mother-goddess or the goddess of fertility, popular in the near Middle East in ancient times, Moenjo Daro.*
3 *Steatite bust of King-Priest or a nobleman, a unique specimen of sculpture art from Moenjo Daro, National Museum, Karachi.*

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fortified, but although the visitor's eye may miss the fortifications that enclosed the mound, he will at once recognise the raised mound itself which clearly shows the dignity and rank of the people who lived there. This, indeed, is the citadel, fortified by a mud-brick wall, forty feet thick and tapering upwards to a height of thirty to forty feet. On the outer surface it is faced with baked bricks to protect it from the rain. Here, too, is the Great Bath of which the central feature is a tank, thirtynine feet by twentythree feet, with bitumen-protected brick walls. From two sides steps lead down to the water and there is a promenade as well as cubicles for bathers.

In the lower town, we find well planned streets with shops, laundries, jewellers' shops and private dwellings. The houses, mostly double-storeyed, are built of burnt brick with mud-plastered walls. A surprising wealth of gold and silver ornaments, precious stones, copper vessels as well as implements and weapons of various kinds have been collected from these excavations and are today displayed in the National Museum of Pakistan in Karachi.

In addition to their dress and ornament, the people of Moenjo Daro revealed great artistry in their exquisite engraving on steatite or French chalk. These seals show animals such as the bull, the tiger, the elephant and the rhinoceros. Some are mythological creatures such as the unicorn and the feats of unknown heroes are also depicted.

These seals also bear a script which has yet to be deciphered. It is possible that the idea of communication by writing came from outside but the symbols themselves are based entirely on local fauna and flora with, also, some geometrical shapes.

The complex civilization of the Indus Valley, as represented by the city of Moenjo Daro, flourished before the advent of the Aryans. The evidence so far available shows that at some time, about the middle of the second millenium B.C., this civilization came to a sudden and tragic end the cause of which, like the key to the Moenjo Daro script, is still shrouded in mystery.

THATTA AND HYDERABAD
forts and monuments

East of the Port of Karachi, some 64 miles along the National Highway, is the ancient town of Thatta, famous for some of the most picturesque and interesting specimens of Indo-Muslim architecture in the subcontinent. Not a great deal is known of the earlier history of Thatta, but from the 16th century onwards, it acquired some very fine monuments which have withstood the ravages of time, and remain as impressive reminders of one of the finest architectural traditions in the world.

Notable among them is the great mosque built by the Emperor Shah Jehan—builder of the Taj Mahal—constructed about the middle of the 17th century. Its glazed tiles and painted stucco decoration are among the finest specimens of this work to be found.

The principal monuments of Thatta are located on the Makli hill, about two miles before the town itself is reached, and dominating the surrounding plain. The area is about six square miles and contains what is perhaps the biggest necropolis in the world. The monuments fall, roughly, into three main historical periods of which the earliest belongs to a native Sindhi dynasty, the *Summa*. The *Summa* rulers, who bore the title, Jam, ruled from the middle of the 14th century to the middle of the 16th. They were followed by the Tarkhan and Arghun rulers, to whom can be attributed the monuments of the second period. To the last of these belong the monuments constructed by the Mughals who ruled in Sindh after the consolidation of the Mughal Empire.

The most notable feature, common to all these fine structures, is the wealth of exquisite geometric design and floral arabesque, as well as the lace-work carved or pierced in red sandstone. In this respect, the tomb of Jam Nizamuddin is the finest of them all. The later Arghun and Mughal tombs, built of brick and stone, are distinguished by enamelled brick and glazed tiles with excellent colour and pigmentation. Among these examples, the best preserved are the tombs of Mirza Isa Khan Tarkhan, Mirza Jani Beg, Mirza Tughral Beg, Diwan Shurfa Khan and Amir Khalil.

About 60 miles further along the same highway lies Hyderabad, once the capital of the Province and well known for its historic monuments. The present site of Hyderabad Fort is supposed originally to have been that of the ancient town of Nerun-Kot, which submitted to Muhammad bin Qasim in 711 A.D. The Indus, known as the *Mehran* to Arab historians, once flowed by the east of

The Shah Jehan Mosque at Thatta, an ancient town in Sind, 63 *miles to the east of Karachi on the Karachi-Khyber highway. Started by Mughal Emperor Shah Jehan in* 1647 *A.D. it was completed by his son and successor Emperor Aurangzeb in* 1658.59.



2 *Tomb of Mirza Isa Khan at Makli Hills, Thatta, a monument of the Mughal period* (16-17*th Century A.D.*)
3 *Tomb of Jam Nizamuddin, an important ruler of Summa dynasty at Makli Hills, Thatta. It is a stone structure with finest ornamental carving.* (1509 *A.D.*)

1 *Tomb of Jan Baba at Makli Hills, Thatta. Built in sandstone, the tomb has richly carved tracery on both sides of the wall.* (1608 *A.D.*)

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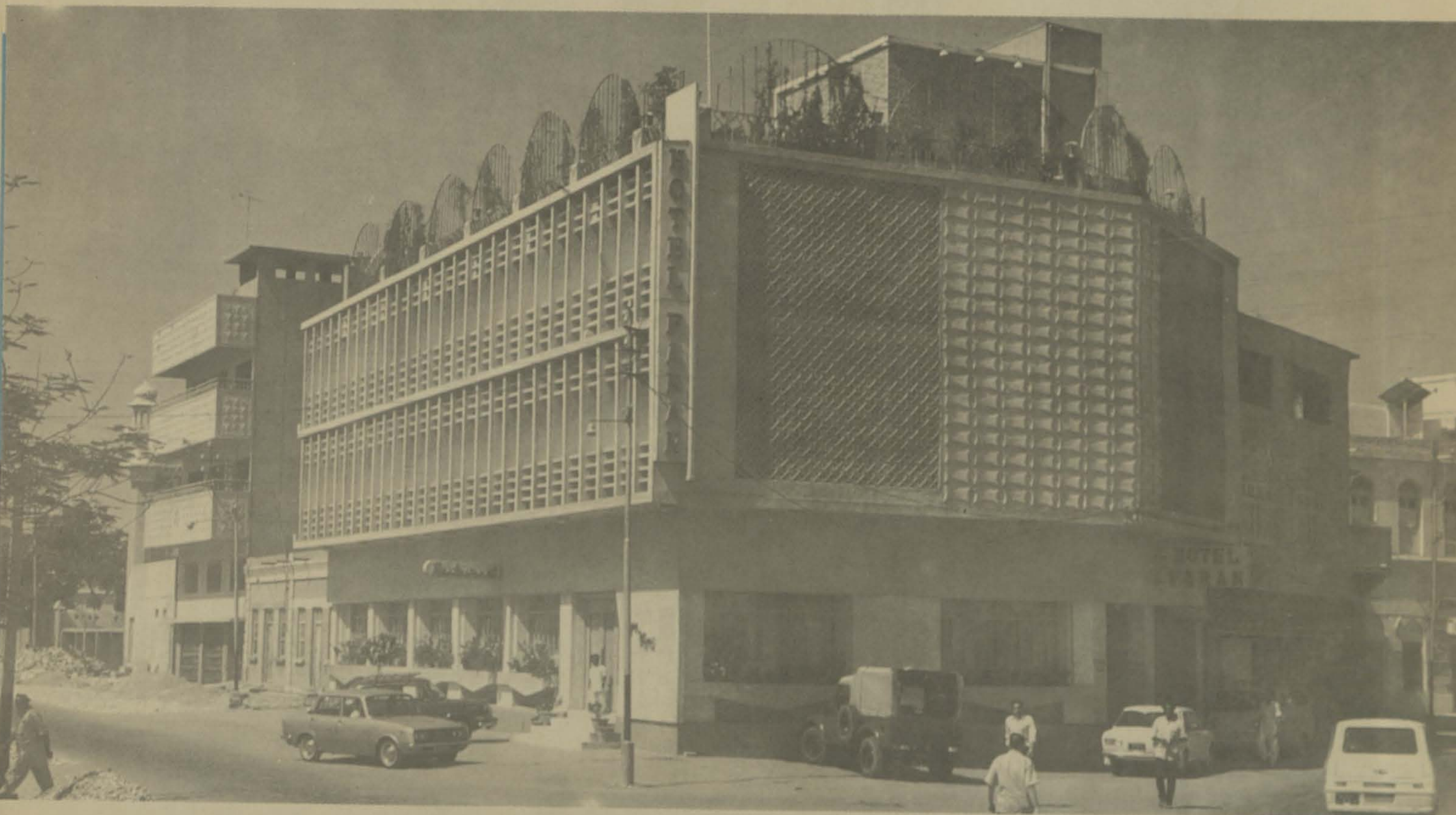
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2 *The Fort at Hyderabad, the biggest city in Lower Sind. This city existed under the name of Nirankot until* 1757 *A.D. when it was selected by Ghulam Shah Kalhora, the then ruler of the territory, who named it as Hyderabad and built a fort.*
3 *View of Shahi Bazaar, Hyderabad, showing wind-catchers on the roofs of houses, an indigenous device to bring in fresh air into the rooms. They face towards the wind direction and can be opened or closed through a lid opened by a lever and a rope.*

1 *Newly-built Hotel Faran at Hyderabad,* 125 *miles north-east of Karachi, provides homely comforts and modern amenities to the ever-growing number of visitors to this city.*

1



the city but since the middle of the eighteenth century, the river has flowed on the west side of Hyderabad.

The present city of Hyderabad was founded in 1768 by Ghulam Shah Kalhora, who erected a fort of burnt brick on the southern end of the ridge. The fort, also constructed in 1768, is oval in form with a circumference of about three quarters of a mile. It has no angularities except for the bastions and a couple of embrasures for guns. From the outside, the brickwork of its ramparts begins from the foot of the ridge in such a way that it is thick at the base and, rising to a height of 50 feet, tapers considerably. Three furlongs away is the rain streaked mud fort, also erected by the Kalhoras, withstanding time and weather for more than two centuries. Inside the fort, a long flight of steps leads to the shrine of the 13th century saint, Muhammad Shah Makkai, distinguished by its blue-tiled dome.

Outside the fort, Hyderabad City has grown much since 1850 and, after 1947, independence has further stimulated its development. On the west of the town is the modern cantonment, the Hirabad quarters and Amil Colony, well planned residential areas, having sprung up as far as the northern extremity of the ridge. Since 1947, Shah Latifabad township (named after the great poet-

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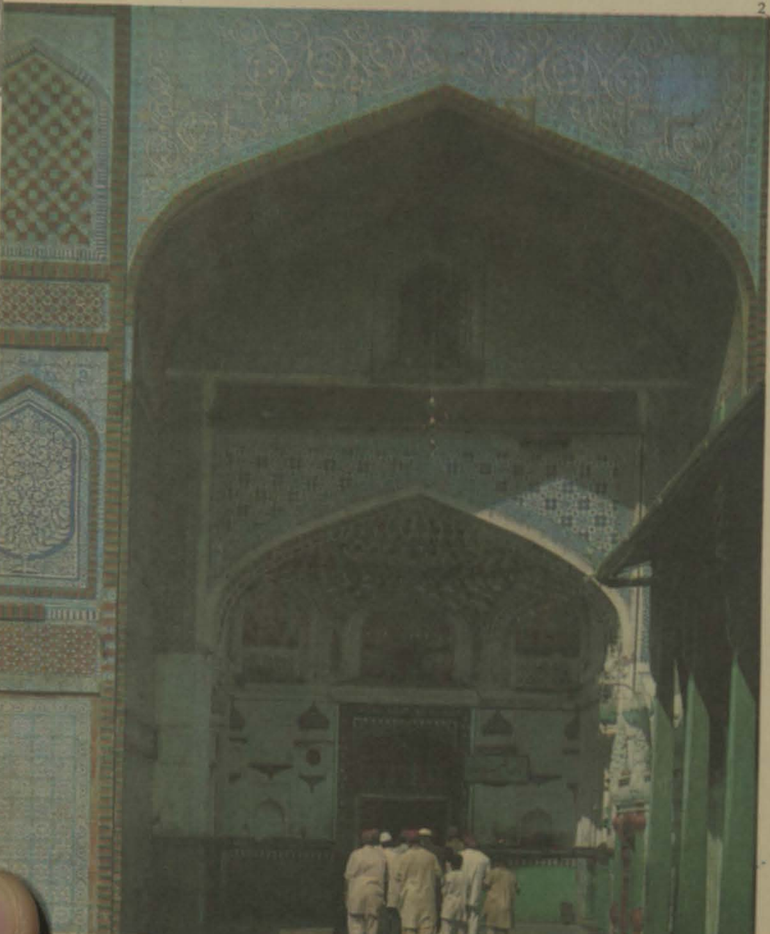


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1 *Sindhi musicians singing a devotional song at the shrine of Shah Abdul Latif, a renowned Muslim saint, at Bhitshah Sind.*

2 *The tomb of saint Shaikh Usman Merwandi, popularly known as Lal Shah Baz Qalandar at Sehwan Sharif,* 87 *miles from Kotri in Sind. The saint was not only a great divine but also a poet, logician and a philologist of high stature.*

3 *The Tomb of mystic poet-saint Shah Abdul Latif at Bhitshah,* 35 *miles from Hyderabad. A follower of great Mystic tradition, his message of universal love and equality of man still inspires the people in their search for spiritual solace.*

4 *The main building of the Liaquat Medical College at Hyderabad, an institution devoted to impart education to the growing number of boys and girls eager to join this noble profession.*

4



saint of Sind, Shah Abdul Latif) and the Hyderabad Industrial Trading Estate, have been developed.

In some ways, however, the most important addition to the growth of Hyderabad is the construction, after 1947, of the Ghulam Mohammad Barrage across the Indus, which is to irrigate 2.75 million acres of land. Bringing so much new land under valuable crops, the economic importance of the city is bound to grow further and the opening of the Barrage has had precisely that effect.

The Residency at Ziarat, a summer resort, 76 miles east of Quetta. It is a beautiful two-storey building with a modern super structure and well-laid out lawns where the Quaid-i-Azam rested during the last days of his life.

QUETTA
cross-roads of history

Quetta is situated at the mouth of the historic Bolan Pass through which so many invaders have, from Iran and Afghanistan, entered the subcontinent. The place, itself, is undeniably ancient and there is ample evidence of prehistoric occupations, but dates are difficult to assign. The name 'Quetta' is derived from the Pushto word *Kwatta* meaning 'a fort'. It is not difficult to guess the origin of this derivation.

Not a great deal is known of Quetta up to the thirteenth century A.D. It seems probable that Krateros, after he was isolated from the main body of Alexander's army while in the Indus valley, marched through the Bolan Pass and via Quetta on the way to Iran through the Helmand valley.

It is certain that Quetta formed part of the Ghaznavid empire for we learn that the great Mahmud of Ghazna, and his father, made expeditions as far south as Khuzdar, passing through the town *en route*. It is probable that Quetta later passed into the possession of the Ghaurids and ultimately it formed part of the Mughal possessions.

With the break up of the Mughal empire, Quetta remained, for about one hundred years, in the hands of the local Brahui rulers until it was occupied by the British and linked by road and rail to the rest of the subcontinent at the end of the last century. As such, Quetta became an important military station and the Staff College was located there.

The town lies in a valley at an elevation of some 5,500 feet. The valley itself is fertile and attractive, somewhat similar to the cities of Kabul and Teheran, but it is enclosed within grim mountain peaks where not a blade of grass will grow. The climate is healthy and the summer and autumn seasons are particularly good. Quetta grows a wide range of fine fruit—grape, melon, apricots, peaches, apples, pomegranate and pear—all in profusion.

As a holiday resort in the summer, Quetta is especially popular. Such beauty-spots as the Sariab Gardens, the Hannah and Urak lakes, as well as Baleli, attract many visitors. Quetta is also a centre for Baluchi mirror-embroidery, used in a wide range of ladies' and children's wear as well as hand-bags, belts and sandals. Particularly favoured, in addition, are such delicacies as mutton roasted in Quetta style and *Kababs,* both prepared from the local breed of fat-tailed sheep.

The city and the cantonment are adjacent to each other, but the latter is



4 *Jinnah Road, Quetta, the main shopping centre of the city, where pieces of Baluchi embroidery work in variety of colourful designs, woollen clothes, sheepskin coats, caps and furs can be had as souvenirs or for daily use.*

1 *View of the Urak valley near Quetta also a popular picnic spot where apples, grapes, peaches, apricots and cherries grow in abundance.*

2 *St. Joseph's School, Quetta, one of the many institutions that help growth of education in Baluchistan province.*

3 *Loading in progress in a coal mine near Quetta in Baluchistan, a province rich in mineral wealth.*

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situated on higher ground. It is for this reason that when the earthquake of 1935 occurred, a disaster in which, in the course of about three seconds, 35,000 people were killed, the cantonment was saved. Razed to the ground by this calamity, Quetta town was built anew after the difficult, and often tragic, clearing away of the debris. Public buildings such as the Town Hall, the Sandeman Hall, the Museum, the produce markets and the two well-known clubs—the Quetta Club and the Baluchi Club—all had to be reconstructed.

Quetta is, in many ways, a city of great attractions whether it be for the geologist, the historian, the archaeologist or the tourist seeking a stimulating climate, natural beauty and pleasant diversion. The winters are severe but this robs the town of nothing for, during the rest of the year, Quetta has much to offer and for many, even the frost and snow of the winter months possess their own undeniable attractions.

The Mausoleum of Quaid-i-Azam Mahomed Ali Jinnah, the Founder of Pakistan, in the heart of Karachi, a city which happens to be his birth place. Built in white marble at a site 98 ft. above sea level, this national monument epitomises the best workmanship available in Pakistan.

KARACHI
the growth of a metropolis

Karachi, birthplace of the founder of Pakistan, Quaid-i-Azam Mahomed Ali Jinnah is a crowded but colourful city. With a population that, today, exceeds four millions, Karachi is the commercial and industrial capital of the country and focal point of its national and international communications. Like many oriental cities which have progressed with the years, Karachi presents a lively combination of east and west, old and new. The visitor is often surprised to see the crowded streets. Side by side into modern, diesel-driven motor buses, and plenty of motor-cars, one finds bicycles and motor-rickshaws as well as camel-carts, ox-carts, donkey-carts and barrows pushed along by sweating coolies.

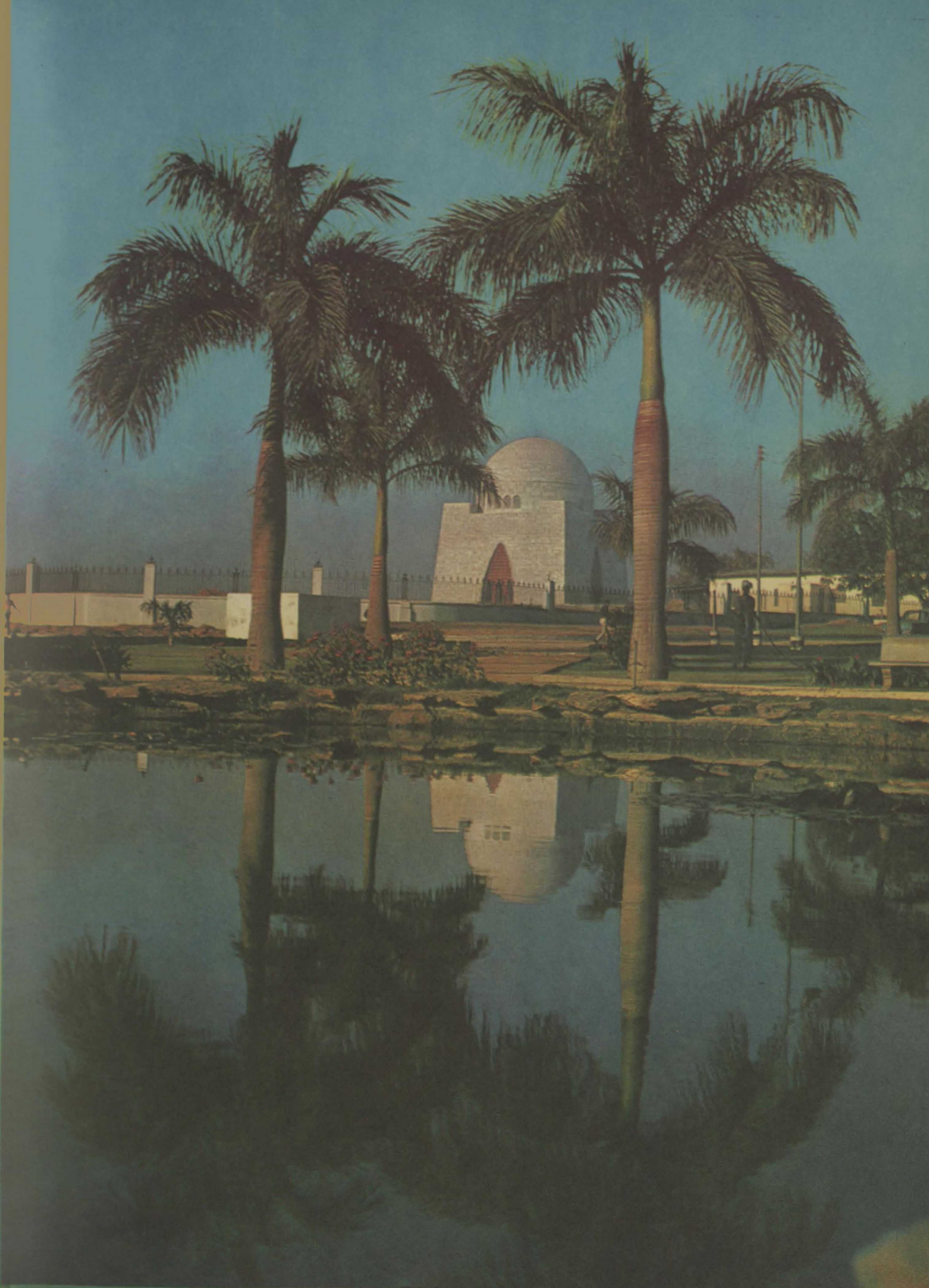
Karachi's climate is mild—warm and sometimes humid in summer, cool and invigorating in winter. It is a city of gardens—private and public—and, in the season, the flowering trees present a riot of gorgeous colour. Rainfall tends to be scanty which means that the visitor is not seriously inconvenienced by the weather when sightseeing.

The city has its due complement of plush hotels, night clubs and other forms of entertainment, but of course, these are not typical of the culture and if it is the real life of the people that one seeks, then the visitor must look elsewhere. There are many bazaars, some close to the main thoroughfares of the modern city, with conglomerations of tiny shops which add colour to the old city.

The growth of Karachi owes itself directly to the country's independence in 1947. Since that year the population has grown tenfold and the city and its suburbs have spread miles from the commercial centre and construction goes on apace. The skyline of Karachi is constantly changing, with multi-storey office blocks, and this growth seems to have no limit. The architectural standard is high and many of the new buildings, including luxurious residential bungalows, are distinctly fine.

Of course, this growth has brought problems in its train—transportation for office-workers, water supply for the increased population, more electric power for factory, office and residence—but, on the whole, these problems have been met and solved. Today, Karachi has the added distinction of being the capital of the province of Sind and is thus the seat of provincial government.

One of the most liked features of Karachi are the beaches where sun and water lovers go at week-ends to rest and swim and sun-bathe. There is a Yacht



1 *A tomb at Chaukhandi, a place 20 miles north of Karachi. Profusely carved, it represents a distinctive feature in the construction of tombs in Lower Sind areas.*

2 *A newly-built Mosque in Defence Housing Society, a fast upcoming residential area in Karachi.*

3 *St. Patrick's Cathedral, Karachi. A number of schools and colleges attached to this Catholic church are doing yeoman's service to the cause of education.*

4 *The Holy Trinity Protestant Church, Abdullah Haroon Road, (victoria Road) Karachi, one of the oldest places of worship of the Christian community in Pakistan.*
Attached to the Church is the Holy Trinity School that imparts education to the children of all communities.

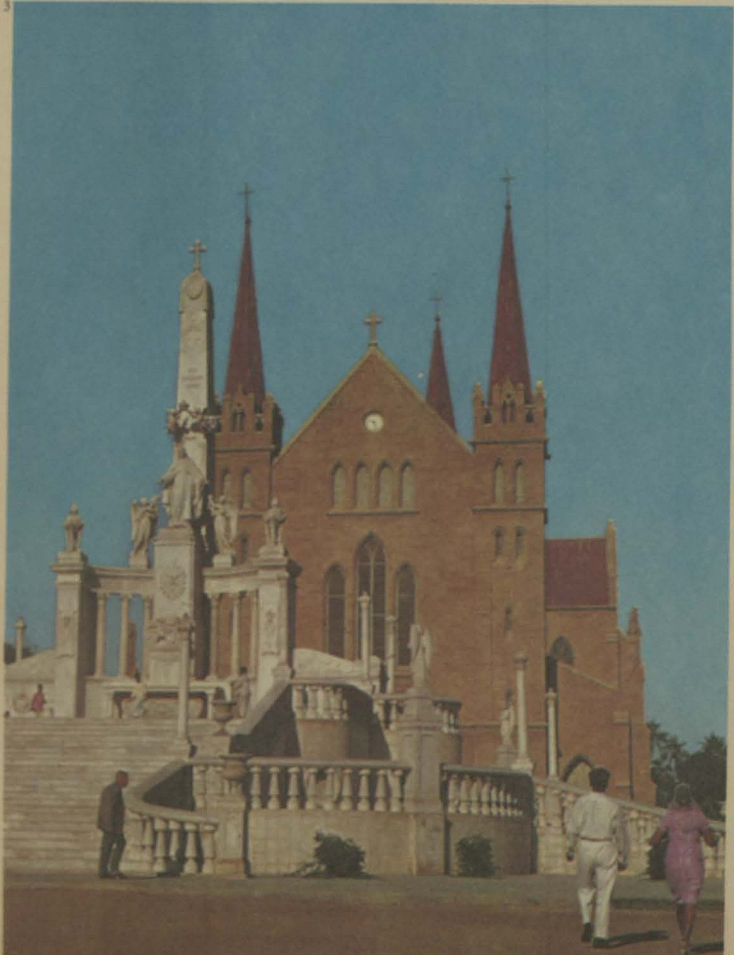
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FASCINATING

1 *Multi-storeyed buildings of various banks and commercial houses give a majestic look to I.I. Chundrigar Road, the main commercial centre in Karachi.*

2 *View of the Merewether Tower, Karachi, showing I.I. Chundrigar Road on the right and Bunder Road on the left.*

3 *The American Life Insurance Building, a welcome addition to the numerous commercial buildings put up by private sector organisations in Karachi.*

4 *The main building of State Bank of Pakistan, I.I. Chundrigar Road, Karachi. Established on July 1, 1948, it is the central bank of the country.*

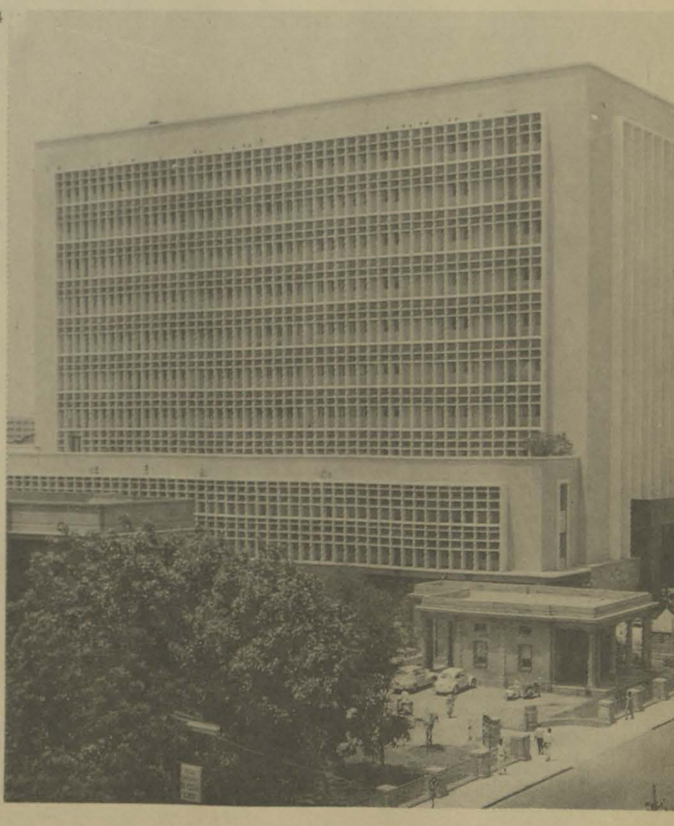
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The Mahboob Market, Abdullah Haroon Road, Karachi, serves as a super market for Pakistani handicrafts and finished goods.

Frere Hall, Bagh-e-Jinnah, Karachi. An excellent structure built in commemoration of Sir Bartle Frere, the first Commissioner of Sind. (1847-58).

Musical fountain on Abdullah Haroon Road, Karachi, gives a pretty look to the road and provides light entertainment to the passersby.

4 *During daytime Karachi presents a picture of throngs of busy people and heavy traffic but in the night it is a place full of neon signs and gaiety as in this picture of Zebun-Nisa Street.*

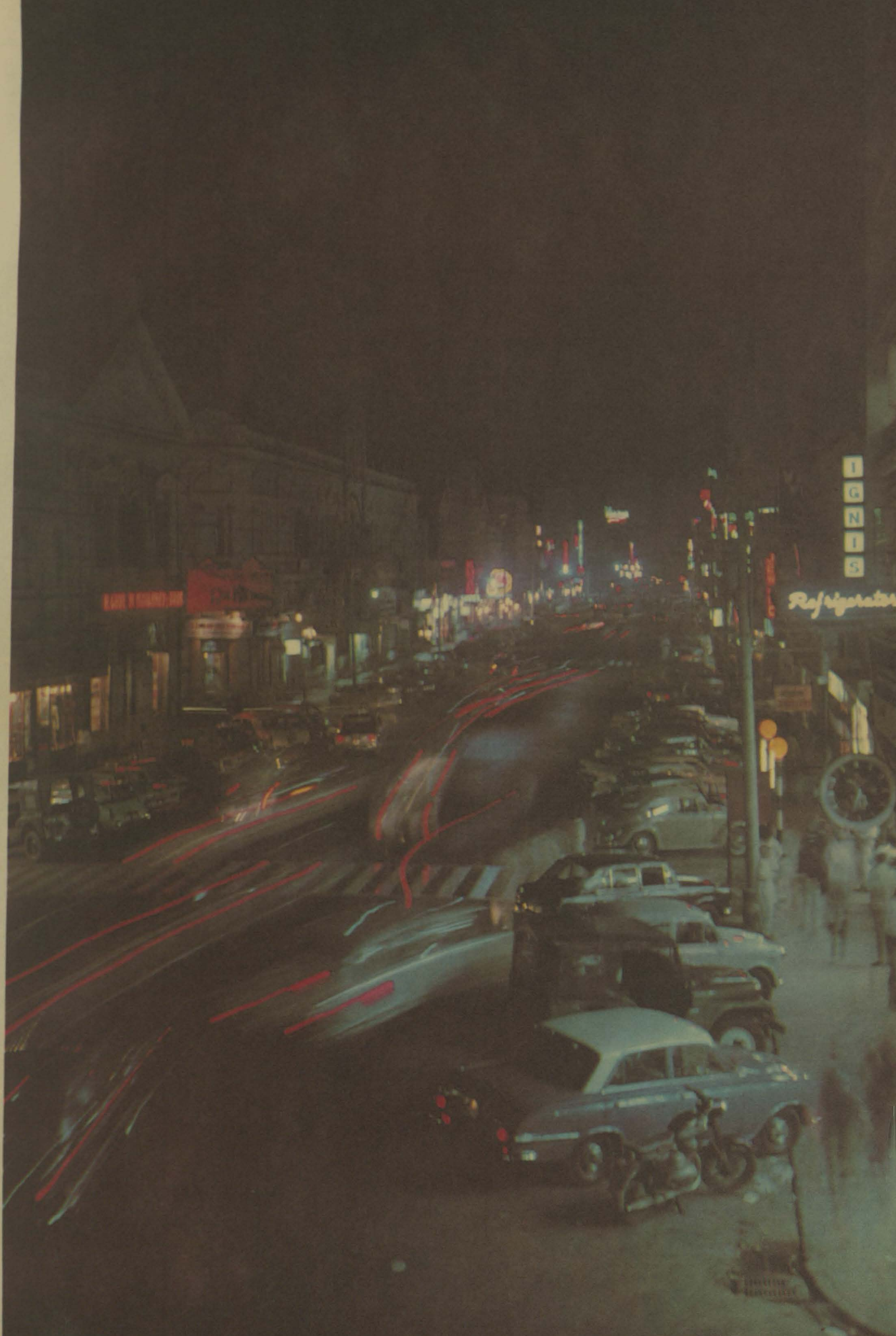


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IGNIS

2 *The main building of the Karachi Municipal Corporation, Bunder Road, Karachi.*

3 *Qamar House on Bunder Road, Karachi, which houses the offices of a number of industrial and commercial establishments.*

1 *Hotel Intercontinental, Karachi, one of the modern hotels in Pakistan that provides comforts of international standards. Such hotels have also been built at Lahore and Rawalpindi.*

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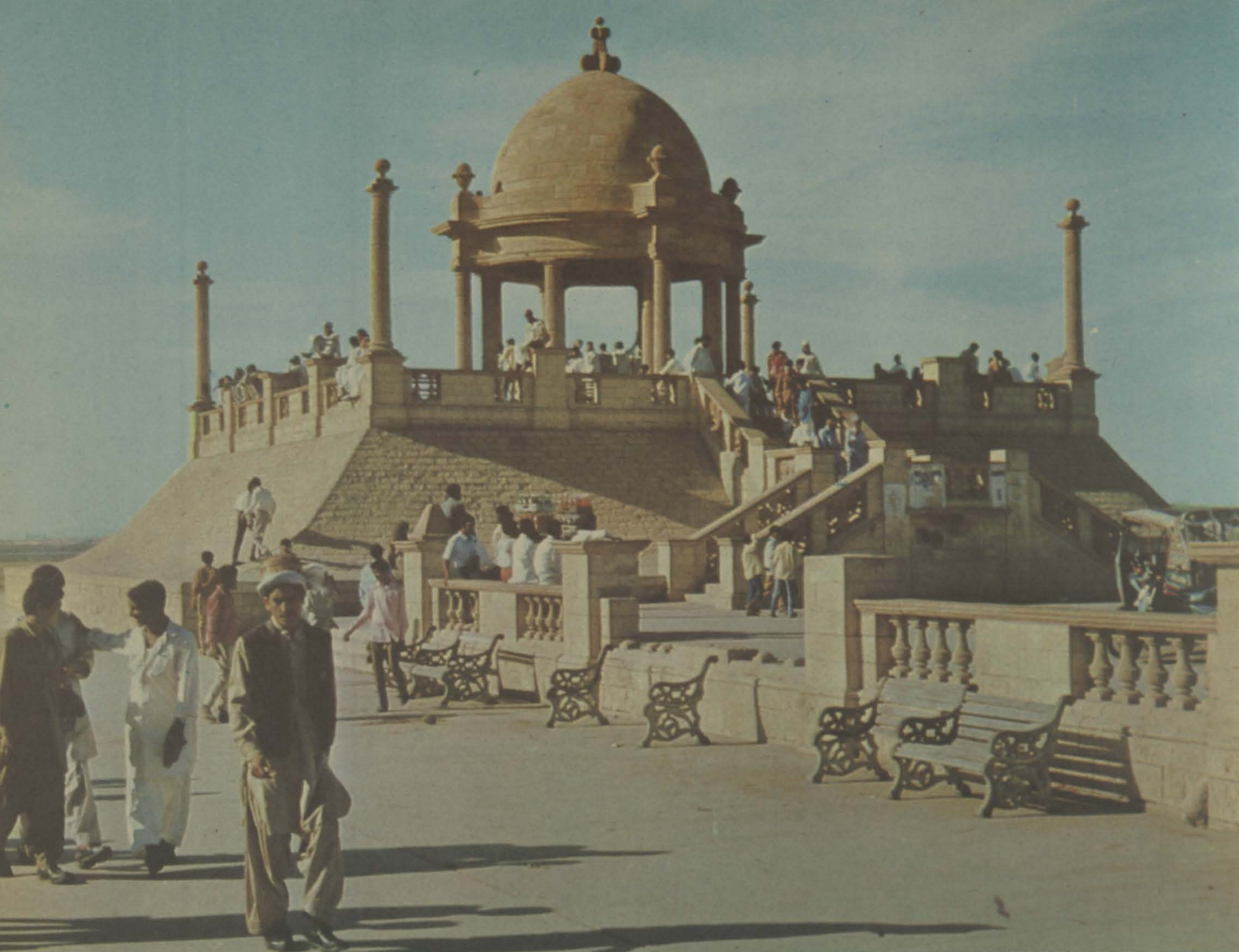


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1 *Away from the noisy city life, Sir Jahangir Kothari Parade at Clifton greets the visitors with its pretty gardens and refreshing sea breeze.*
2 *Beach at Karachi, is an ideal place for sea-bathing and for enjoying a camel ride.*

3 *Fish harbour, Karachi*

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Club which provides good sport for sailors, a Boat Club for oarsmen, a golf course and plenty of amenities for other sports such as squash, tennis, cricket, hockey and football.

Karachi is, today, a characteristically well-developed city, thriving and alive with activity and with an eye fixed on better things for all its citizens.

ART, LIFE AND CULTURE

Women of Pakistan

The Pakistani woman has recognised the need for her participation in the life of the nation in a fuller sense and she is surprisingly eager to prepare herself for it. This is doubtless due, in large part, to the exceptional burdens placed upon her shoulders at the time of partition in 1947. Today, the woman of Pakistan eagerly embraces every opportunity of education—in the humanities, science, the professions and home economics—that is open to her and these have steadily increased during the past twenty years.

Women have made a mark in almost every occupation it is possible to think of. Pakistan has had women ministers of Government, diplomats, members of the National and Provincial Assemblies and engaged in all branches and all grades of the civil services. In the professions, Pakistan has many women doctors, surgeons and nurses. There are women lawyers, chartered accountants, engineers of all categories, architects, bank officials and women industrialists. Women do, of course, monopolise the more obvious feminine occupations—proprietorship of fashion shops and boutiques; beauticians and hair stylists; fashion designing as well as appearing on radio and television. Women have also done well in advertising. It need hardly be said that many Pakistani women are good writers, poets and successful journalists.

More particularly, the women of Pakistan have shown much interest in social work, particularly among the poor and the handicapped.

Change and Progress

It is a fact, whether one likes it or not, that Pakistan is a country where nine persons out of every ten live in villages and where scarcely one out of those nine is, as yet, able to read and write. Moreover, in past years, the unjust division of land, the effect of out-dated systems of land tenure, placed unfair and onerous burdens on those who really performed the labour of tilling the soil.

In recent years, things have changed a lot in rural Pakistan and well worked-out plans for rural reconstruction and development have done much to ease the peasant's burden.

Encouraging the villagers to manage their own affairs and to exercise due,



A Mughal Miniature

Two paintings by Abdul Rahman Chugtai in the traditional style





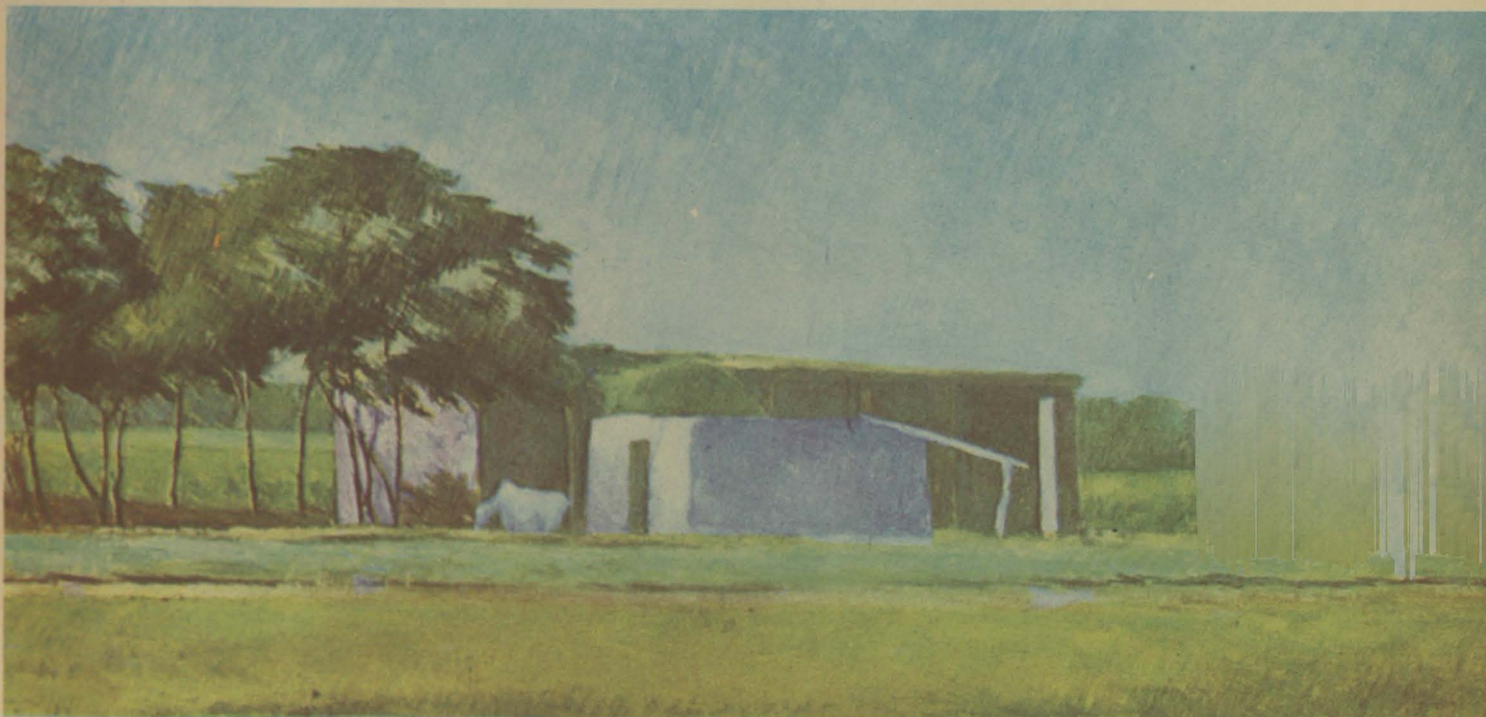
Contemporary Paintings

Zubeida Agha





Sadequain



Khalid Iqbal



Ahmed Pervez



Shakir Ali

The traditional swing and merry-go-round put up on festive occasions like the annual fairs and festivals provide entertainment to little children in the rural areas of Pakistan.

Shakir Ali



Ali Imam





Wayside shows of a dancing bear in West Pakistan provide amusement and thrill to the old and young alike.



initiative, funds have been provided to enable co-operative societies to be established, to provide cash loans to farmers, repayable in easy instalments, to make good quality seeds available and to encourage modern methods of farming by the use of tilling equipment, fertilizers, pesticides and uptodate methods of animal husbandry. Nor are education, health and social progress ignored. People are taught the values of hygiene and the need for a nutritious, balanced diet.

But village life is not entirely utilitarian. The villagers of Pakistan are lively, cheerful people who love a feast, good fellowship, song and dance. There is still much in the village that is traditional and is likely to endure. But the impress of the outside world is there, too. Radio has made the villagers much more familiar with the world at large, and especially with their own country, its problems, its successes and its plans for the future.

Painting, Music, Dance

In Pakistan, painting falls into two distinct schools, one that derives directly from the sub-continental tradition as modified by the appearance of Muslims from the Middle East, and the other which has embraced the modern, Western approach. Essentially, however, the high level of artistic skill which prevails in the visual arts, generally, in Pakistan, owes itself to a long heritage both in painting, in design and in calligraphy. The traditional school in Pakistan is led, today, by Abdur Rahman Chughtai (born 1897), Ustad Allah Baksh and Haji Mohammed Sharif. Many of Pakistan's younger painters have given up realistic work and have adopted varying non-representational styles, some of them highly individualistic and impressive. Expressionism and surrealism have also made their appeal and the standard of work produced is high.

In Pakistan, music occupies a definite and important place in the lives of all classes. Before the advent of the Muslims in the subcontinent, music tended to be mainly, a vehicle of religious exercise and worship. The Mulsims brought with them a well developed system of vocal and instrumental music based on Arab and Persian traditions and there then ensued a fusion of ideas and themes which has led to the creation of a distinct school of eastern classical music Apart from the *Ghazal*, which is a direct heritage from Iran, music in Pakistan has developed into an art directly expressive of the thought and experience of the people. Much that has been said about music applies to the dance in Pakistan where local traditions, pre-Muslim dance and Muslim traditions have produced something remarkably fine. Some of the dances vary from place to place and from season to season but others appear all the year round.

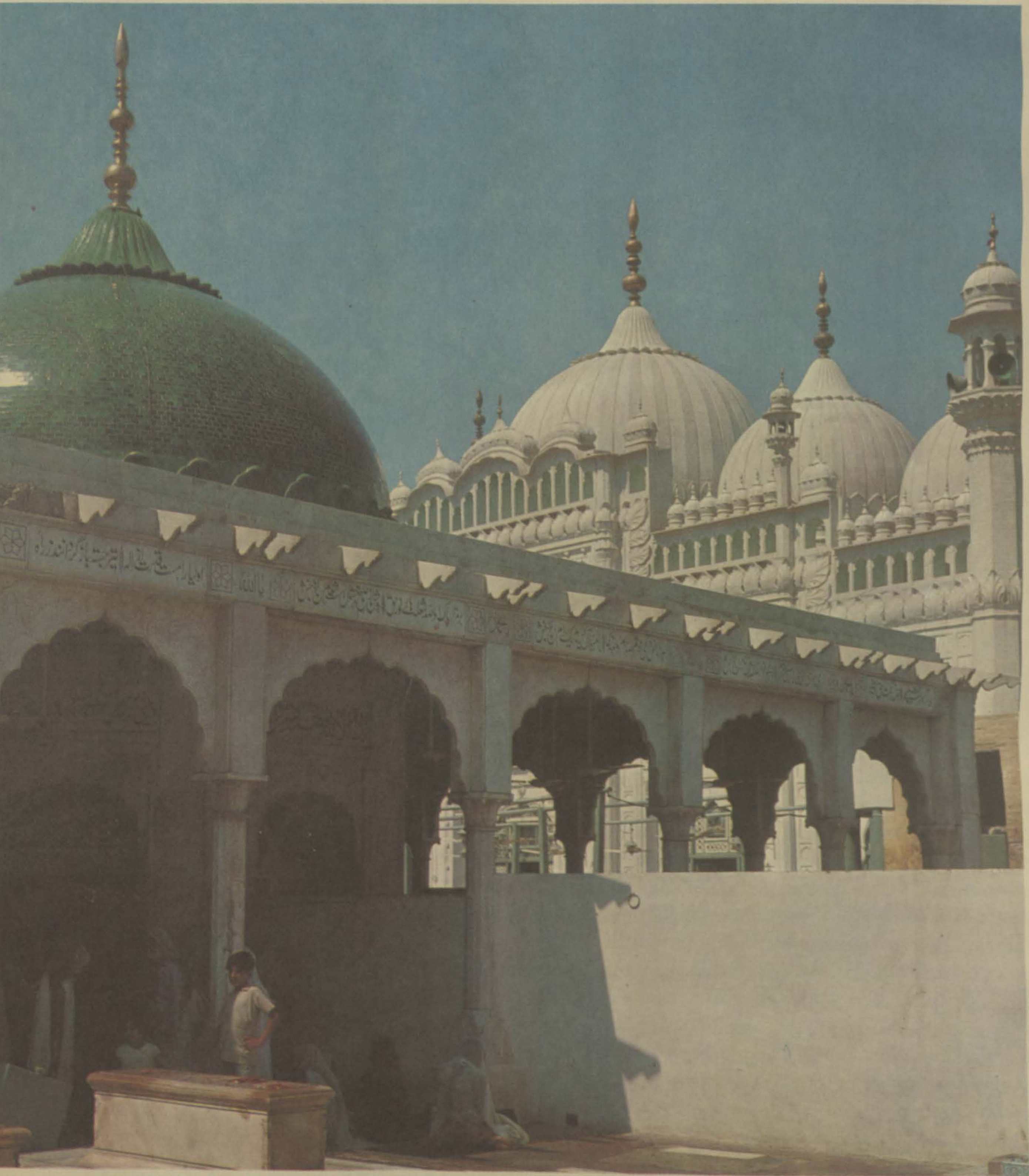
From Chessboard to Cricket Field

Archaeological discoveries in the Indus Valley in Pakistan have proved, beyond any doubt, that chess was a popular pastime as far back as 3,000 B.C. Chess never ceased in popularity and, in Moghal times, we find that it was played, sometimes 'two-handed' and sometimes 'four-handed'. Hunting has always been much liked and, in his *Memoirs*, Emperor Jehangir claimed that of all the forms of hunting, that with the falcon was the best. Falconry is still popular in the North-West-Frontier, especially in Gilgit, Chitral and the Khyber. Big and small games hunting are widely pursued and Pakistan offers a very wide variety of deer, wild boar, python, wild sheep, markhor, crocodile to duck, teal, partridge, pheasant and snipe. Polo has been a favourite sport in Pakistan for centuries and, in fact, probably originated in its territories. In the mountain regions of Hunza and Gilgit, polo is played everywhere and every village and hamlet has its own polo ground. It is a fact of history that the first Turkish ruler in the sub-continent, Qutbuddin Aibak, died of injuries when he fell from his horse while playing polo in Lahore. Wrestling is another ancient and still very popular sport and Pakistan has produced some of the mightiest wrestlers known to the game. Gama achieved world fame when he threw an open challenge to

1 *Exquisitely finished jars from Multan, the finest pieces of decorative pottery that have survived the onslaught of machine-age.*

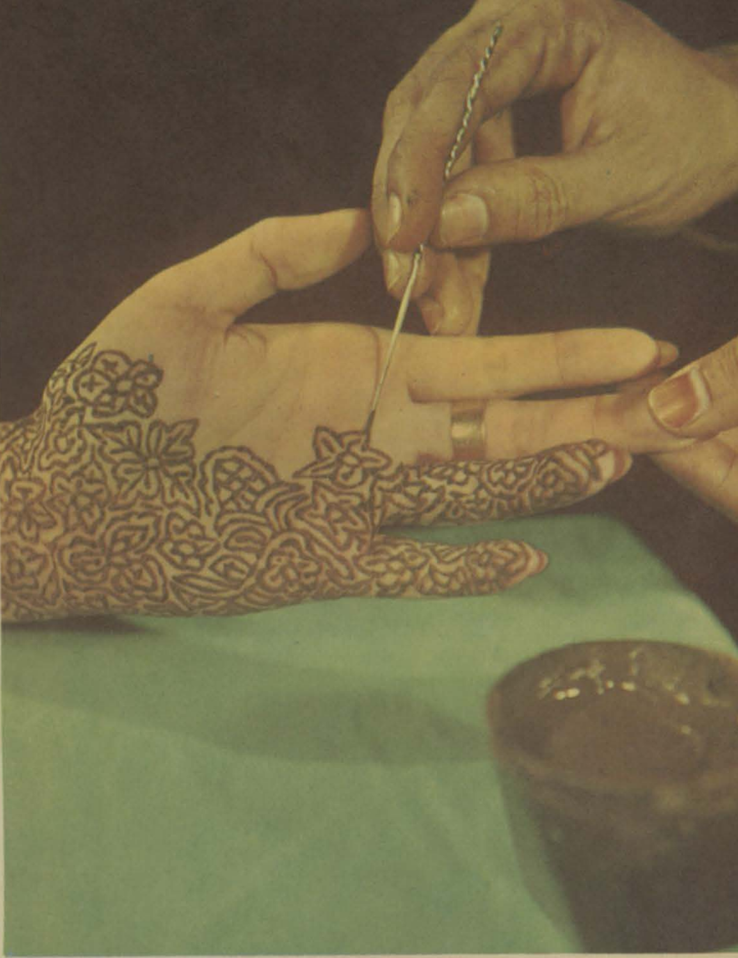
2 *Floral decorative patterns of henna are an almost essential rite of weddings and the festivals of Eid.*

The Shrine of Hazrat Ali Hijweri, known as Data Ganj Bakhsh attracts large number of devotees to Lahore.





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the world and, after defeating the best Europe could produce, was given the title *Rustam-i-Zaman*, which roughly means *Hero of Heroes*.

In hockey, Pakistan has been a world champion. The game characteristically belongs to the subcontinent with its emphasis on eye and wrist and it is unlikely that, in hockey, the name of Pakistan will disappear from among the leaders. Indeed, hockey can be regarded as Pakistan's national game but that does not preclude the fact that, in cricket and squash, Pakistan also holds a very high international place. Tennis and soccer are popular but in these Pakistan has not yet achieved the same eminence.

Fairs and Festivals

Although Pakistan is, in terms of religious communities a predominantly Muslim country, there is also a sizeable population of the Hindus, Sikhs, Buddhists, Paris and Christians. The Catholic Church is now headed by a Cardinal resident at Karachi. All of them occupy an honourable place in the national life and various religious and social festivities of each contribute much to the colourful celebrations that take place at different times of the year.

One of the most important Muslim festivals is 'Id-ul-Azha' or 'Id-i-Qurban', meaning the festival of sacrifice which is observed by Muslims on the tenth day of Zilhij, the twelfth month of the Muslim year. On this day, Muslims commemorate the sacrifice of Abraham when he offered his son, Ismail, as Muslims believe, to God.

A Pakistani model poses in traditional Gharara. Fashion shows have become a part of the social scene in leading towns.

Another annual Muslim Festival is 'Id-ul-Fitr'. It is observed on the first day of Shawwal, tenth month of the Muslim year, and marks the end of the holy fasting month of Ramazan. Muharram—meaning sacred—is the mourning month of the Muslim calendar during which all Muslims mourn the martyrdom of Imam Hussain, grandson of the Prophet Mohammed.

Hindus have religious festivals equally important to them. Prominent among them are Durga Puja, Diwali and Holi (the festival of spring). The Buddhists observe their major annual festival on the full moon of *Baisakh,* which falls between April and May. This festival is associated with the day on which Gautama Buddha was born and, later also attained supreme wisdom and *Mahaparinirvana,* meaning the great salvation. The Christian community celebrates Easter and Christmas as do Christians everywhere. The principal day in the Parsi calendar is *Nauroz* which marks the New Year.

The freedom with which every religious community in Pakistan observes its religious festivals is a noteworthy evidence of the spirit of toleration that prevails throughout the country and which is so marked a characteristic of the majority religion.

Young Pakistan

The children of Pakistan, like children all over the world are undergoing a revolutionary change in their upbringing and outlook. This is partly the result of economic uplift and partly the introduction of modern means of audio-visual education and entertainment in the developing countries like ours. According to the latest population census, the percentage of literacy among Primary School-going children (5 to 9 years) is only 12 much lower than the total literacy of Pakistan, which is about 23 per cent. The number of schools and the enrolment in them has increased rapidly. It is expected that the child population at schools from Classes I to V will reach the 75 per cent mark before very long.

However, it is not only the child's formal education that needs attention, for if he is to grow into a responsible citizen, his recreation must, to a certain extent, be directed towards constructive channels. Many organisations in the country devote themselves to child welfare.



Pakistan International Airlines Troupe performs Jhoomer, a popular Folk-Dance of Sind. The Troupe regularly performs at world's capitals and has played a leading role in introducing Pakistani dance and music to international audiences.



The most striking feature of the current educational effort in Pakistan, however, is the stress laid on the development of University education, both in quantity as well as quality. Student community in Pakistan is free to form students' unions and associations through which they make known their needs and problems and also carry out their social and cultural activities. Youth hostels aim at providing facilities for recreation to young people and children with emphasis on hobbies, production skill and training. The youth welfare organisers foster interest in work camps, community services, and youth rallies for young people.

Cooperation of Pakistan International Airlines and Pakistan Tourism Development Corporation in preparation of this Chapter is gratefully acknowledged.

PAKISTAN PANORAMA

